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*Dominant Impressions on China.*

BY JOHN R. MOTT.

**I**T has been three months since we left China,—months filled with the absorbing campaign in Japan. With the perspective which the intervening time affords, we record the dominant impressions which China made upon us.

*I. China is the Greatest Mission Field of the World.*

1. Greatest in population. A consensus of authoritative opinion estimates the population of China at 350,000,000. The eighteen provinces are on an average about the size of Minnesota, and have an average population of about 20,000,000 each. There are more people in China than in all Europe; more than in the entire Western hemisphere and Africa combined. There are probably 175,000,000 people on the plain of the Yangtse. In no country have we visited cities which gave us the impression of containing such dense masses of people. Our experience all through China verified the testimony of a missionary who said that he had never been out of sight of a living Chinese or the grave of a dead one.

2. Greatest in combination of difficulties. The language of Japan is doubtless more difficult than the Chinese. The climate of India and other tropical regions may be more deadly. Africa may be darkened with denser ignorance and burdened with worse superstition. South America may be sunk in a lower depth of immorality. The Turkish Empire may be the abode of greater cruelty, and also exhibit equal misrule. Other sections of the world may present the Mohammedan problem more extensively than China. It may be an open question whether caste in India is a greater obstacle than ancestor worship in China; and whether the Brahmins and other educated classes of India are more difficult to

reach with the Gospel than are the *literati* and other official classes of China. There may be difference of opinion as to whether the extreme sensitiveness to foreign influence on the part of the Japanese is a greater hindrance than the fierce anti-foreign feeling in China. But there can be no question whatever that China presents by large odds the greatest combination of these difficulties.

When we remember the difficulty of acquiring the Chinese language which some one has said requires lungs of brass, the memory of a Loissette, the patience of Job, and the age of Methuselah; the dwarfing conservatism and over-running pride of China, which looks only to her own past for a model; ancestral worship with its terrible grip on man, woman and child; Chinese Buddhism with its ignorant, immoral priesthood, and gross forms of idolatry; the 30,000,000 Mohammedans of the Western provinces with the same fanaticism which characterizes the followers of Islam everywhere; the universal ignorance which enslaves the people to a thousand superstitions; the sordid materialism and avarice which possesses all classes; the discouraging prevalence of deception and falsehood entering into every relation of life; the widespread dishonesty which is the logical result of the fact that China is the greatest nation of gamblers in the world; impurity in all its unnameable forms; the Opium curse which cost last year \$220,000,000—enough, as one has said, to make 10,000,000 opium slaves and bring want to 100,000,000 human beings; the amount of physical suffering which is incredible and appalling, and the utter absence of medical science apart from one medical missionary to every 2,000,000 people; the terrible insanitary condition of the whole country and the utter disregard of all hygienic laws; judicial torture with all its horrors still in full force; the *literati* and official classes who are the most obstructive element to all progress, and who are the chief source of all social and political corruption; the 180,000,000 women who are virtually in slavery;—when we remember all these things, and the dreadful fact that here is a country regulated not by the living but by the dead, can we question that China presents the greatest combination of difficulties of any mission field. We believe that Morrison's prayer before he was appointed to China was literally answered—the prayer that God would station him where the difficulties were greatest and to all human appearance the most insurmountable.

3. Greatest in possibilities. China has vast unreached masses of population in every one of her eighteen provinces. She still has 1400 cities with an estimated population of over 100,000,000 without missionaries. It is estimated that she has over 1,000,000 unevangelized villages. China not only has the greatest but the most



vigorous unreached masses of people in the world. What people have such remarkable staying power, such large capacity for work, such patient endurance of hardship and suffering? Surely God has a purpose in preserving the integrity of this nation for 4000 years. Notwithstanding all that has been said of the evils of China, we have seen no people which has impressed us as possessing such strength. The qualities which have made the Chinese such efficient agents of evil will, under the transforming, directing, and energizing power of the Holy Spirit, make them one of the mightiest forces for the upbuilding of the Kingdom of God. Their influence is destined to be increasingly felt far beyond the limits of the Middle Kingdom, for they are the greatest colonizers of the Orient. You will find them hard at work from Japan to the shores of Africa. Prohibitive legislation alone keeps them out of America and Australasia. The more we reflect on the strong traits of this people the more we are impressed with what Napoleon said "When China is moved it will change the face of the globe."

*II. The Students of the Chinese Government Competitive Examination system constitute the Gibraltar of the Student world.*

For nearly two thousand years China has had an educational system which is absolutely unique. It consists of an elaborate series of competitive examinations, requiring in preparation many years of very hard study, not to mention the thorough drill to which the boys are subjected, nor the preliminary examinations held before the district magistrate, and also before the prefect in every prefectural city. There are three main competitive examinations. The first is held before a literary chancellor each year, and those who pass the examinations receive the first literary degree. The next is held twice during every three years, at each provincial capital, before imperial commissioners, and those who pass secure the second degree. The third is held at Peking once every three years for the third degree. These three degrees are often likened to the B. A.; M. A.; and Ph. D.; of western institutions. The analogy holds only in point of time spent in study to secure the degrees. Even this is not strictly correct for, as a rule, it takes much longer to get a Chinese degree than one in the West. Only a very small proportion, from ten to twenty-five *per cent*, of those who compete, succeed. The range of subjects for study and examination is very limited being restricted almost entirely to the Chinese Classics. All the Government officials throughout China are chosen from the graduates. The goal of every student in China is to become an official.

The number of students is enormous. Timothy Richard estimates that every year 500,000 students present themselves for examination for the first degree; and David Hill estimated that 150,000 present themselves for the second degree. For the third degree, 10,000, or more, usually go up to Peking from all parts of the Empire. 150,000 students presenting themselves for examination at one time in the provincial capitals of China is one of the most striking facts in the student life of the world. One of the most interesting things we have seen on our tour was the Examination Hall at Nanking, with its 30,000 little stalls, all of which were filled for several days and nights by students competing for the second degree. The influencing for Christ of these multitudes of students is the Gibraltar of the student world.

Why is it so important to reach these students for Christ? Because they are to become the real rulers of the Empire. China is what she is because of her literary classes, and until they are changed China herself will not be changed. The literary classes should be reached for the sake of the masses. China's millions would turn to God in much larger number, were it not for the restraining hand of the *literati*. It is important because in no other country does learning secure such great respect. It is important because the *literati* are the source of the strongest opposition to Christianity. Most of the riots are instigated by them. It is important because, if reached, they would become some of the strongest defenders and propagators of Christianity.

What has been done to reach these students? A few missionaries at certain examination centers have done most excellent work from time to time in the distribution of Christian literature; and many facts could be given showing the value of such work. The Society for the Diffusion of Christian and General Knowledge has done much by the placing of considerable quantities of Christian literature, and in a few cases, by offering prizes for essays on subjects necessitating the study of Christianity. Nor should the valuable influence of all who have had any part in the preparation of scientific and religious literature be over-looked. Rev. Gilbert Reid, who is devoting himself to work among the higher official classes, is also doing a work not only of the greatest difficulty, but of the farthest reaching importance. When all this is stated, it must still be evident that comparatively little is being done for the educated classes. There are over 1500 missionaries at work among the masses in general, but not more than two or three are devoting themselves directly to reaching the government student class. Years ago, Dr. Nevius said, that the *literati* had been too much neglected. David Hill before his death urged that the

winning of these students demands far deeper thought than has yet been given to the subject. What should be done? Work should be continued on lines already begun, but the whole field should be districted and unity and continuity should be introduced into the work. The range of examination questions is beginning to broaden and is destined to do so more and more. More and better adapted literature should be provided to meet the demand which is increasing, and which is likely to increase to an enormous extent. One or more strong men should be located at each of the provincial capitals with special reference to preparing and distributing suitable scientific and Christian literature, coming into personal contact with the students,—in a word, devoting themselves to the study and solution of this problem. A house might be rented near each examination hall, and fitted up with a reading room, book store and museum, and where lectures and scientific experiments might be given.

We also believe that the College Young Men's Christian Association of China, which is being so ably led by Mr. Lyon, is destined to have a large part in helping to solve this colossal problem. To this end his hands should be strengthened by sending to his assistance three or four men of large ability.

Above all, our conviction is that there is need of much more intercessory prayer for this specific work. These students are the most difficult class to win and persistent effort will be necessary before this citadel is taken. Humanly speaking, it is impossible, but it is not too hard for God.

### *III. Educational Missions in China are of the Greatest Strategic Importance.*

The promotion of modern learning and the employment of modern educational methods are almost entirely in the hands of the missionaries. With the exception of about half a dozen government institutions, all the real institutions of higher learning are under mission control. Therefore, missionaries are literally the instructors of the new China.

We were informed by a man who is in a position to know, that it is highly probable the government will soon establish at all the provincial capitals institutions of learning run on modern lines. If this be done they will at first have to look to mission institutions for Chinese teachers. If these government institutions are started, nothing should be allowed to prevent the missionary institutions holding the primacy which they now have. It should be kept in the interests of the Kingdom of God. The impressive lesson taught by India and Japan should be heeded in time. The mission



institutions should be kept so strong, and Christians should be brought into such close relation to any institution the government may form, as to forestall the forces of skepticism and rationalism and prevent their having any prominent part in directing the new learning. Modern science is to-day one of the strongest weapons in the hands of the church of China, and Confucianism cannot withstand it. This weapon should not pass from her hands. It was our privilege to visit nearly all the mission colleges of China and to study them with care. We know of no money expended on the mission field which is yielding larger returns when we view the mission problem in its entirety. These institutions taken as a whole are measuring up to the central purpose of educational missions as well as, if not better, than those of any other country. They are being conducted by a body of men remarkably strong, both intellectually and spiritually. Not one of these institutions can be spared. All of them should be greatly strengthened. If money is wisely poured into this work during the next few years, it will do much to hasten the evangelization of the country and to give a truly Christian civilization to the China of the coming century.

#### *IV. The Spiritual Tide in China is Rising.*

As we went up and down the Chinese provinces we saw much that encouraged us. The whole country stands wide open. Even exclusive Hunan has recently petitioned the government for the telegraph and steam navigation, and mission touring is possible within its borders. The signs are unmistakable that the immobility of a hundred generations is coming to an end. For the first time there is an awakened desire to know something of the outside world.

In conversation with the men who are engaged most largely in literary work, we learned that the demand for all kinds of literature has increased amazingly since the war. The Secretaries of the Bible Societies testified to a marvelous increase in the circulation of the Scriptures. Last year alone each of the three Bible Societies placed 250,000 copies of portions of the Scriptures. The American Bible Society circulated nearly as many copies in China last year as in all the other fields combined. In all parts of China we saw evidence of the unexampled success of medical missions, not only in relieving suffering, but also in removing prejudice and in conciliating all classes. We were impressed by the spreading of the net-work of laborers through even the most remote inland provinces. On every hand there was evident a vast amount of wise, self-denying, prayerful seed-sowing.

We were, however, most deeply impressed by the marked rising of the spiritual tide. We noticed this first among the more


than 500 missionaries whom we met in different parts of the Empire. It was gratifying to see the emphasis they put on the spiritual side of the work; to observe the large place that prayer has in their lives; to hear of the great longing for an outpouring of the Holy Spirit; and to meet so many who are living the Spirit-filled life. It was most hopeful to find among the Chinese workers a hungering and thirsting for a more abundant life, and for more of the power of God in their work. In view of this attitude of the missionaries and Chinese workers we were not surprised to find in several places a genuine spiritual movement among the people. In the province of Chihli, both along the coast and about Peking, the missionaries told us of recent revivals. Away up the Yangtse River we heard of whole villages inland from Hankow which were giving up their idols, and that in the work of the London Mission in that region the number of converts has doubled each year for the last three years. Dr. Ross told us of 1000 baptisms last year in connection with the Scotch work in Manchuria. In the Fuhkien province during the last year (the year following the massacre) there were over 20,000 inquirers and about 5000 baptisms, and not less than 100 villages are asking for Christian teachers. There has been a greater increase in the number of converts in China during the last eight years than during the preceding eighty years. We realized as never before the remarkable progress which has been made within a life-time when Bishop Moule told us that when he reached China there were less than fifty Christians, and when Dr. Muirhead told us that when he came there were only between ten and twenty. Now there are 80,000.

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*The Holy Spirit in Relation to our Work.\**

1 Cor. xii: 4-11.

BY REV. JAMES WARE.

LTHOUGH we are but few in numbers, and our mission is but a comparatively new one, we notice that among us we are engaging in all the various forms of activity that occupy the larger forces of many of the older societies. We represent Evangelistic, Pastoral, Medical, Educational and Literary work in many of their branches. And I want briefly to notice the relationship the Holy Spirit sustains to each of these departments.

1st. *Evangelistic Work.* This includes pioneering and itinerant work, the making of disciples and the establishing of Churches.

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Now it is easy enough perhaps to pick out and plan a journey into a new district, but whether an easily-planned journey will do most for the glory of God is another question. Paul planned journeys to places which he thought were in great need of his presence, but when he was about to go to them, the Holy Spirit suffered him not, and arranged other journeys for him in an entirely different direction. And so in pioneering or itinerating in our various stations, it is well for us to remember that the Holy Spirit is also our guide. In the matters of direction of travel, villages to be visited, persons to be spoken to, the word to be spoken, and the length of time to stay in a place, we should seek, and be prepared to receive, His guidance.

And in speaking to the people, whether in public or in private, it will be a great help to remember that His chief mission to the world is to convince of sin. But as in this great work we are His instruments, it is our duty and our privilege to have the experience that Micah had when he said: "I am full of power by the Spirit of the Lord, and of judgment and might, to declare unto Jacob his transgression and to Israel his sin."

Without the gift of the Holy Spirit, all our evangelistic preaching would be in vain. But here we have special encouragement. For while we are preaching, He explains Christ to those who have the hearing ear. Listen to the following;—"He," the Holy Spirit, "shall testify of me;" "Him," Jesus, "hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel and remission of sins; and we are witnesses of these things, and so also is the Holy Ghost whom God hath given to them who obey Him." "Jesus Christ declared to be the Son of God with power, by the Spirit of Holiness." Without His aid we should despair of making Jesus known as the Christ, the Son of the Living God, for no man can call Jesus "Lord" but by the Holy Ghost. He it is that makes the preached word efficient, and sends it to the hearts of man "in demonstration of the Spirit and of power."

*Woman's Work.* The apparent hopelessness of the task of bringing this people to repentance must be realized most by the lady missionaries, as the minds of the Chinese women are as darkened as heathenism can well make them. We can scarcely conceive of any harder work than that of woman's work in China. The management of Girl's schools, Bible classes for helping the Christian women into a clearer knowledge of God and His Gospel, the training of Bible women, and house to house visitation, are some of the duties that require more than ordinary ability to perform successfully. And I venture to say, that the question as to how to solve these and other problems that confront her at every turn, causes her more



sleepless nights than similar questions do her fellow-worker of the sterner and more-readily-languid sex. Take the training of Bible women for instance. She has to get her woman so well equipped that she shall prove a true exponent of the Gospel, for she knows that, unlike the men who are able to get to the preaching places, the women of her district will never hear the Gospel except they hear it from her Bible woman. It must be a great help to her therefore to remember that the Holy Spirit is indwelling in her, and also in her native sister, and that He has special help for them in their endeavours "to illuminate the ignorant and to recover them that are out of the way."

*Pastoral.*—In his parting address to the elders of the Church at Ephesus, Paul says, concerning the flock committed to their care, "over which the Holy Ghost has made you overseers." "Having been made nigh by the blood of Christ" our native members "were sealed with the Holy Spirit of promise;" and now they are committed into our hands by the Holy Spirit for us, as under shepherds, to feed and care for until the chief shepherd shall appear. What have we to feed them upon? The only real food is that living bread which came down from heaven, even the Lord Jesus Christ Himself and His Gospel. This only can nourish their souls. Scientific instruction is no doubt useful in its place, but only the Scriptures are given by inspiration of God. They only "are able to build up the flock and give them an inheritance among all them that are sanctified."

We need to teach them who the Holy Spirit is, and what His offices are in regard to their salvation. This is a point upon which many of the native Christians are greatly mystified. I heard one member of a Shanghai church say, in speaking of the Holy Spirit, that there was not a man or woman living but that possessed a "Sung-ling" in his or her heart; and that "Ling" was "Sung-ling-tih-ling," while "Hwun" was "Ling-hwun-tih-hwun." The combination of these two—the "Ling and the Hwun" composed the soul of man.

It is also our duty to show them that their bodies are the temples of the Holy Ghost, and that this great honor is not confined to their instructors. We want them to realize that He is ever with them as a comforter to afford real joy to them every day; that the kingdom of God, of which they are members, is "righteousness and peace and joy in the Holy Ghost". No one needs the joy and the consolation of the Comforter like the Chinese Christians. Indeed many of them never knew what peace and joy were till they came to Christ. One old gentleman, an enquirer, told me that he had had seventy-seven years of trouble and sorrow, but now that he believed on Jesus, his heart was glad. Another old gentleman, an

enquirer at Tsung-ming, said, "I am a scholar, and am thoroughly acquainted with all the books of Confucianism, Buddhism and Taoism, but there is not one of them that can produce these; at least they never have done so." Here he opened the New Testament at the fifth chapter of Galatians and pointed to the "fruits of the Spirit." "This is their great lack," said he.

Let me here mention one or two instances which have come under my own observation during the past year to illustrate how the Holy Spirit helps us by making our preaching to the church efficient and in guiding the members into all truth. One Sunday afternoon at our Bible class our subject was, "How Solomon's heathen wives led him into idolatry." At the close of the service an old man named Tsu, who had always been regarded as an earnest Christian man, came to me and said, "Wei Sien-sang, I wish to be married." Before I had time to reply he continued, "I have been married," and then in a round-about kind of way he confessed that two weeks before he had married a heathen wife. Knowing that he had done wrong he had been too much ashamed to mention the matter before. But this afternoon's service had convicted him of his sin. He now said that he was anxious that his wife should become a Christian, and asked me to perform a Christian service for him. A woman abstained from partaking of the Lord's Supper, because she had had a quarrel with a neighbour. She felt she was not fit to partake until she had forgiven her enemy. Another woman, who died a victorious death a few months ago, named Mrs. Daw, had been a great sufferer for years from abscesses, and for two years had taken a little opium to ease the pain. No one knew of this, in fact we should not have suspected such a thing possible of Mrs. Daw. She said that her heart had told her that the taking of the drug was wrong, and she wished us to send her to a missionary hospital in Shanghai, where she would be helped to break away from the habit. This the native church gladly did, but suspended her from the Lord's table until she was quite cured. The lady doctor said that Mrs. Daw was very different from the majority of her opium patients. She said she was one of the best cases she had ever known. One day, while in the hospital, her brother came to see her, and wished secretly to hand her some opium drugs. But she steadfastly refused to receive them, saying that her trust was in God alone, and that she would rather die than take to it again. After she was thoroughly cured she came to visit us, and with beaming face, told us of her deliverance. She was then received back again into fellowship, and remained so till her death. She also gave up another questionable habit, namely, the making of playing cards. Numbers of poor women earn a little money at this, as, like match-

box making, they are able to do this kind of work at home. Mrs. Daw had heard gambling was contrary to the doctrine of Christ, and rightly concluded that the making of playing cards must also be wrong. Accordingly she gave it up, but without saying a word to either of us about the matter.

We cannot be too thankful that the operation of the Holy Spirit is universal and without respect of persons, and we do well to encourage our native brethren and sisters to listen for His voice and to follow His leadings, not only in matters pertaining to the Church, but in the minor details of every-day life, and further, to teach them that He is able to make their lives gloriously productive.

*Educational.*—My brethren and sisters who are wholly engaged in the work of educating the young, know better than I do the relation the Holy Spirit bears to their special line of work, but I wish to indicate a few aspects of the case as they here present themselves to me. I was once visiting a teashop close to Shanghai with Brother Nie, where there were a lot of gamblers. They were a filthy lot of fellows, and blasphemed the name of God and made fun of our preaching. And yet most of these men, we knew without doubt, had been educated in mission schools in Shanghai. On my last trip to Tungchow a Christian gentleman, whom I met, also from a mission school, asked me in English, "Why do foreigners blaspheme? Chinese do not know how to blaspheme." So it was. The gamblers just mentioned had learned about the true God and Jesus Christ in the mission school, and so knew how to blaspheme. I know, and I daresay you all know, of ex-scholars from mission day and boarding-schools, whose lives are a disgrace in the sight of their heathen neighbours. In India it is freely stated that the missionaries find some of their most vehement opponents among the men who have been trained in Christian schools and colleges. This is also true to a great extent in Japan.

Now the object of our schools and colleges is directly the opposite of this, in fact, I do not hesitate to say that the aim of our brethren and sisters in the educational department is first to make Christians of the pupils, and then scholars, in fact that they would rather make one Christian than any number of scholars.

Now if the Holy Spirit is the guide in all matters relating to the educational work of the mission we shall never have to lament years of labour spent in educating those who shall become enemies of the Gospel. I would then suggest that the choice of boys and girls for our schools should not be too hastily decided upon, but that the Holy Spirit's guidance be sought in the admission or refusal of each individual case. And especially would I urge this in reference to those bright pupils who are regarded as prospective helpers in



the work of the mission. These are difficult matters for us, but not for the Holy Spirit to arrange. So also with the selection of native teachers. He is the Great Teacher, even in matters of secular education, and if the teachers who assist in the schools are selected under His guidance there will not be much mistake. To my mind, however, I think that His guidance would, at least, bar the employment of heathen teachers.

*Medical.*—In our opening chapter we noticed that among the gifts of the Spirit mentioned were those of healing. Our Lord, at the outset of His ministry, stated that the blessings He was about to impart, both spiritual and physical healing, were by the anointing of the Spirit of the Lord. In this respect, as well as in others, Christ is pre-eminently the example of the medical missionary, especially of the less esteemed itinerant missionary. "And Jesus went about all Gallilee, teaching in the synagogues and preaching the Gospel of the Kingdom and healing all manner of sickness and all disease among the people." Matt. iv. 23. So also the work of the medical missionary is not only that of the healing of the body, but also of the soul, and like Christ he needs the anointing of the Spirit, so that he may be able to perform the double cure.

No one knows like the medical missionary himself how much he needs the gifts and graces of the Spirit as he walks the hospital or attends the patients at the dispensary: more so where he is labouring for the welfare of many who have not the least idea of gratitude. Neither can anyone else know the weight of responsibility he feels as he contemplates the fact that not only the bodies, but also the souls of all his patients are to a certain extent in his charge, some of whom may at a moment's notice have to stand in the presence of their Maker.

It must therefore be a comfort to him to remember that when Jesus gave His last commission to His disciples, in which He included the healing of the sick, and when He said, "As my Father hath sent me, even so send I you," that He "breathed on them and said, 'Receive ye the Holy Ghost,'" by which act He conferred upon them an all sufficient and never ending source of supplies, from which it is His privilege to draw for all His needs. And the medical missionary may be sure that although he may only be able to plead special guidance for a few of the cases that come before him, that the Holy Spirit is with him, directing his hand in every case as surely as He is with him when he is preaching the Word. And that He will honour his work by giving him a large part of the direct work of the mission in leading his patients to the Tree of Life, whose leaves are for the healing of the nations, and under whose shadow there shall be no more sickness, pain nor death.

*Literary.*—We believe that all Scripture was given by inspiration of God, that is, "Spirit breathed," and that holy men of old in committing the Word of God to writing, did so under the guidance of the Holy Spirit. Now none of our productions will ever partake of this nature, although we ourselves may think they are worthy of being received as Scripture. But there is a way in which they may become to a certain extent inspired, and that is when they are written in such a way as to truly express something of God's nature, counsel and will. No matter what our theme may be; if we have God's glory in view, and are willing to yield ourselves into His hand when preparing literature, we may be sure of the Spirit's guidance. How many thousands of cases there are on record where books prepared by holy men of to-day, have been the means of leading thousands into the clearer light of God's Word to their salvation, even in this land.

We thus see that the Holy Spirit bears a direct relation to each department of our work, and that it is our privilege as well as our duty to trust Him to lead us in to all truth in every kind of service we are called upon to perform as disciples of Christ.

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*"How to promote the Study of the Scripture by  
the Chinese Christians."*

BY REV. J. E. SHOEMAKER, A. P. M., NINGPO.

(Concluded).

**N**OW we turn to our Chinese Christians, and what helps or stimulants to Bible study do we find ready to their hand?

1. As to literature on Bible study.—There are helps for Bible study, but as yet they are very limited.

There are several suggested courses of daily Scripture readings, such as: that of the Scripture union, the daily readings suggested with the Christian Endeavor topics, the daily readings for the international Sabbath school lessons, and perhaps others.

There is a course of Bible study given in the *Intercollegian*, a small monthly magazine published by the National Y. M. C. A. of China. I have received a copy of a small pamphlet arranged for the use of Bible students, which Rev. W. S. Sweet, of Zao-shing, has recently got out. It has some forty topics each with a number of leading texts suggested, and under each of these a blank line on which to note down other references or whatever thoughts may come to the mind of the student as he searches the Bible or meditates on the topic.

There are also daily text-books for a month or a year. And those who use the prayer-book have its appointed Scripture readings for particular days.

Besides these there are probably many other helps of various kinds. But literature is like food. It only yields benefit when it has been digested and assimilated, and if there is no appetite who will take the trouble to procure and feed upon it?

2. There are in most of our missions, possibly in all, more or less successful efforts at a Sabbath school. These doubtless accomplish much in the way of teaching the truths of the Bible, but so far as I can judge from our own mission they do not succeed in getting many to study their Bibles, and I don't suppose any have been led into a habit of daily devotional Bible study through them.

The Christian Endeavor Society attempts to lead its members into this most helpful way, but where the pledge is kept to the letter I fear it is too often the mere fulfilling an obligation rather than a feeding of the soul on the word of life.

3. The Bible is taught more or less in all our schools, and it may be that some of them succeed in implanting a love for the study of the book for the soul food thus obtained. I only wish this were the universal result. I fear it is the exception rather than the rule. All these efforts mentioned, if they accomplished all that could be expected of them, would reach but a portion of the members. As to what is being done to promote Bible study among the Christians as a whole I can only speak with partial information, even of our own churches, but so far as I have yet seen there is far too much of the "k'ong peh gyi-lah t'ing" method of Bible study; or rather, a sad lack of any other kind.

If then we are going to set ourselves to accomplish an advance movement in this direction we must go into it with the earnestness which will overcome many difficulties and persevere in spite of small visible results. As it appears to me much good would result from a general conference of all our pastors and helpers for the sole purpose of prayerfully considering together the obligation and benefits of Bible study as set forth in the Scriptures themselves. I have heard some suggestions of a summer school for Bible study, and from what we know of the fruits of this work in other lands we have no doubt of the good results of such an effort here in China. Even if it could get together but a few of our workers and but for a short time, if it succeeded in impressing on them the need of devotional Scripture study and gave them a taste of its satisfaction, it would be well worth the overcoming of a good many opposing circumstances and difficulties for the sake of its accomplishment. There is little hope of promoting the study of the Scriptures among the Christians till the preach-



ers and leaders are in hearty sympathy with the movement, which will only be when they are themselves engaged in such study, and it is certainly one good way to lead them into this habit by first studying the Bible with them. Once the leaders are convinced of the importance and value of such study we shall see the Christians begin to show a new interest in it.

As soon as the pastor comes to see that he is taking far better care of his people by teaching them to walk alone and be self-dependent than by wearing himself out trying to carry them all in his arms, we shall have a far more rugged and stalwart type of Christianity in our churches. The babes will grow up into strong men. But in the meantime what is to be done to increase the interest in Bible study among the Christians?

Efforts are being made in this direction by all the missions no doubt, and it is just the talking over together of the successes and failures of the various efforts made that is to be the chief profit of this discussion.

I shall only throw out two or three thoughts by way of opening up the question. In many cases a necessary preliminary to Bible study is learning to read. This is being met in a measure in some of the missions by getting together as many as can come during the slack season into men's and women's classes.

It is better still if the Christians and enquirers can be got to take up this work without the assistance and oversight of the foreigner, as it develops a spirit of self-dependence that is very desirable. Some of our churches have been starting into this with more vigor as a result of the Christian Endeavor movement, and the results, while not great, are a promise full of assurance.

If we can keep this matter before the pastors, so that they shall show the people clearly that this is a service the Master desires of them, I believe the non-readers in our churches can be reduced to a minimum consisting almost entirely of the old, blind and a few of the excessively dull. But the habit of Bible study is very deficient with many of the Christians who can already read; what shall be done for them? I will mention four points that seem to me essential to the accomplishing of this task:—

First. The Christian duty and the great benefit of constant study of the Scriptures must be made clear to every one.

If "every word that proceedeth out of the mouth of God" is as necessary to man as his daily bread, the sooner God's people learn to feed on the word, the sooner they will know the joy and strength of a full, vigorous Christian life. That they do not now have any appreciation of this duty is not to be wondered at when we remember that the Christian Endeavor pledge, with its promise to read the

Bible every day, was opposed by some of the pastors as imposing an unnecessary burden on the people.

Second. The people must be shown that there is much in the Bible that they can understand without the aid of a teacher. They are so accustomed to suppose that they cannot understand the Bible that many of them in reading simply call the words with almost no effort to grasp the meaning. As to methods for overcoming this I will mention one which has been tried with fair results. One of our pastors, in his visits among his people, assigns to them some chapters or perhaps a book of the New Testament to be studied, and at his next visit he examines them on that and assigns another portion. The people are encouraged in the course of their study to note parts that they cannot understand and ask the pastor about them on the Sabbath, or when they have opportunity.

Others may have other plans, and if only they attain the end of convincing the ordinary Christians that they can understand much of the Bible for themselves much good has been accomplished.

Third. The Christians must be taught to read the Bible as God's Word, and as a message from God direct to their own soul. This task is not easy in China, where those who reverence and even worship their own sacred books, seem to feel almost no obligation to live in accordance with the purely moral truths they inculcate. The sense of moral obligation to obey truth, simply because it is *true*, is weak indeed in this land, where selfishness rules supreme. But the converted heathen is a "new creature," and by proper appeals to his new life it can be exercised and developed into strength. A sense of personal obligation to obey the Word of God is the root of all Christian living. How all-important then that the Christian should be led to seek in every parable, every incident, every command of the inspired word a lesson or a command for his following in his everyday life. This consideration presupposes and leads us on to the last.

Fourth. The Christian must be taught to read the Bible in dependence upon the Holy Spirit to guide him into its meaning and make its truths real to his own heart, so that they shall become a part his daily life. We come face to face here with one of those inscrutable mysteries of our being. How is it possible for a piece of paper on which are a few crooked ink-marks to transform the life of a man? We need not trouble over the how; let us accept the simple fact as clearly set forth in the Scriptures and abundantly attested in the experience of men, that the Holy Spirit has been commissioned for the special work of taking truth, spoken, written or directly communicated, and with it awaking and developing the religious nature in man. "He shall guide you into all truth" is Jesus' promise concerning the Holy Spirit. And the Apostle John warns

against the danger of looking to men alone for religious instruction, assuring the Christians of the all-sufficiency of the Great Teacher. "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." Let us as messengers from God to this people do all in our power to lead them to the Great Teacher and acquaint them with Him; that done we may leave them in His care with no fear but that He will work the work of God in them.

When all the Christians are seeking to feed their souls with *all* the inspired Word of God we shall see men who are being perfected, thoroughly furnished unto all good works.

Then shall be fulfilled the prayer of Jesus when about to commit His followers to the care of the Father; "sanctify them through thy truth; thy word is truth."

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### *Easy Wên-li Revision Committee.*

*Reply to BISHOP MOULE by Dr. R. H. GRAVES, Secretary, Easy Wên-li Committee.*

**M**Y DEAR BISHOP MOULE;—Your open letter in the May RECORDER, addressed to me, has been carefully read. As the minutiae of Text Criticism are hardly of sufficient general interest to occupy much space in the magazine, I regret that you have sent the letter for publication, and feel that I am not justified in writing any detailed reply. To take no notice of your letter, however, might seem like treating you with disrespect and might leave our Committee under the imputation of neglect of duty in the work assigned us by the Shanghai conference.

I note that your criticisms have no bearing on the work of the Easy Wên-li Committee as such, but refer simply to the *Greek Text* which has been translated.

We are all aware of your strong attachment to the *Textus Receptus* and the Authorized Version, and the influence of Canon Cook on your judgment is very apparent.

It must be remembered (1) that the Board of Revisers and their Committee on the Greek text, disclaim the charge of assuming "the rôle of textual critics." We claim simply to be a *jury* of men of ordinary judgment, listening to the testimony of *experts*.



We claim the right, as intelligent men, of examining the evidence and stating towards which side, in our judgment, the weight of testimony leans. This is just what you do in preferring to adhere to the *Textus Receptus*.

(2.) Though you "cannot see evidence" of the fact, the Committee on the Greek Text did have before them and did carefully examine Tischendorf (*editio 8va. critica major*), Scrivener (3rd edition, Camb., 1883) as well as Canon Cook's work. We also had before us, as instructed by the Board, the readings of Lachmann, Alford, Tregelles and Westcott and Hort. The results of our investigation, and the changes recommended to the revisers, were printed by the Bible Societies in Shanghai. I regret that you did not see a copy before making your criticisms. By examining it you will see the reasons for the readings recommended.

(3.) The revisers feel that they are acting under the instruction of the Board of Revisers, one of which is: "Resolved, That in order to secure harmony in first drafts of translation we give great weight to the Revised English Version of the Bible as an interpretation of the meaning of the original text." Another is: "Resolved, That the text underlying the Revised English Version be accepted as a provisional basis of translation with the privilege of deviating in accordance with the *Textus Receptus*" (p. 5, Minutes.)

The Board are almost if not quite unanimous in working along these lines, although we know that our judgment differs from yours.

I will not attempt to go through the list of passages criticised, fourteen in all; as it would be tedious, I fear, to most of the readers of the RECORDER. I will simply notice the first two as examples:—

(1.) In Matt. v. 44 you quote Cook as opposed to the omission of "two clauses and a half." But you omit to state that his judgment is opposed to that of Alford, Tischendorf, Lachmann, Tregelles, Westcott and Hort, Gebhart and Meyer, and he has not himself published any critical text, as most of these scholars have. You have also neglected to state that the Vulgate, Anglo-Saxon, Coptic, Frankish and Syriac (Cureton) Versions all omit the clauses, as do a number of the Fathers. Tischendorf gives as authorities for its omission "B 1, 22, 209, al<sup>4</sup> a b ff<sup>1</sup> g<sup>1,2</sup> k l vg sax fr cop. Syrcu. Thphil 3, 14 Or 4, 324, 329, 851 item 1, 788, 4, 353 Dial 20 Eusps. 589 Trint 210 Cypter. al." Broadus\* says: "The clauses omitted from this verse in the Rev. Vers. are wanting in the earliest manuscripts and versions, and were manifestly borrowed in later copies from Luke vi. 27 ff."

\* Committee on Matt., p. 121.

The modern Canterb. Rev. and Am. Bible Union both omit them. So Canon Cook stands almost alone among modern scholars in contending for them.

(2.) As to Matt vi. 1, "righteousness" for "alms," even the conservative Scrivener says (p. 13): "Hence, *cæteris paribus*, we should adopt *dikaïosunên* rather than *eleëosunên* in Matt. vi. 1." Your own proposition to the Board of Revisers was that when "the Revised Text of 1881 has the support of Dr. Scrivener" it be adopted (p. 2). The change from the *Textus Receptus* is founded on D, in addition to the Uncials mentioned in the former passage. Tischendorf gives four Fathers for "righteousness" against one, Chrysostom for "alms." I do not find that he says "all the best Cursives" as quoted by you from Cook. This is hardly a fair translation of alpler (*alii plerique*) Perhaps Canon Cook quoted from somewhere else than Tischendorf's last edition.

Broadus says: "This (comp. Com. Vers. margin) is the reading of the three oldest Uncials that contain the passage (B  $\alpha$ , D) of the Latin versions (nearly all copies) and Latin Fathers, and is adopted by Lach., Tisch., Treg., W., H. It might easily be altered to the word meaning "alms," partly because that is the subject of v. 2-4, and many did not see that v. 1 presented a distinct general precept, and partly because the later Jews often used "righteousness" as meaning "alms;" that being in their view the foremost righteousness. (Comp. our modern employment of "*charity*" to denote simply alms-giving)."

"The Revisers' Greek Text,"\* an American work by Rev. S. W. Whitney, who is strongly in favour of the *Textus Receptus*, takes no notice of these two passages, as it certainly would if there were any reason to find fault with the change.

Both Canon Cook and Dean Burgon show so much *animus* that they do not impress one as men who are likely to give a calm and judicial view of a passage.

I have neither the time nor the desire to enter into a controversy on the Greek text, nor do I think that the pages of the RECORDER are the best place for it. So, if I fail to reply to any further articles you may write, I trust you will not feel that I am showing you any discourtesy, or that we have any desire to escape criticism.

\* Boston, 1892, Silver, Burdett & Co.

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### *Anti-foot-binding Effort.*

**I**T may interest some of your readers once more to hear of the Tien Tsu Hui. Real progress seems to have been made in the west of China, where the young literati are taking the matter up more and more, giving to it their names, their time, their money. At Chungking after the distribution by the local committee of about 10,000 copies of Mr. Chow of Sui-fu's appeal to the students up for examination, there were still several meetings held. After one for men only, addressed by Dr. McCartney, dealing with the medical aspects of the question in especial with the effects of foot-binding on child birth, twelve young men gave in their names as ready to join the Society. But after much discussion of the matter it seemed thought best in the present condition of the movement, that Chinese should form a society apart from foreigners. The result of this has been that a young Chu Jen drew up a declaration with regard to foot-binding, which has since been published in the *Hsin Wen Pao* of the 11th April. He wrote this at the beginning of a book, in which blank spaces were left for 1000 names, and in a very few days he had obtained thirty-seven signatures. As he was then himself removing to Nan-chuan, and none could be found quite suitable to take charge of the book and obtain more signatures, Mr. Mei decided to take the book with him and try to obtain more signatures at Nan-chuan, where he has a large class of young men. Meanwhile his brother had already removed to Changchow, where he also was teaching, and had taken with him some dozen or so of Mr. Chow's appeals. And he now wrote up to say the young men there wished to reprint this appeal and circulate it themselves in that neighbourhood.

We have heard of many cases, and indeed seen many children, who were not to be bound to meet the views of their fathers and mothers, people of what we call in England the upper classes. It is also very satisfactory to record that the Roman Catholic school at Chungking are all unbinding, thus evidently the Missions Etrangères, under whose care this school is, must now be teaching their young men to wish for brides with natural feet, and we hope that the example set by this exclusively French mission may soon be followed by other R. C. missions.

At Kinkiang the American Methodist Episcopal Mission have been reprinting Mr. Chow's appeal at their Mission Press (10,000 copies) and distributing them amongst the students, partly at Kinkiang, partly at Chinkiang and partly at Nanking. At this latter city we understand that the experiment is about to be tried at the



next examinations of placarding the town with Mr. Chow's appeal instead of distributing copies. This is very much in accordance with Chinese usage, and has been advised by many of the young men of the West as so much more economical. They say, "All those to whom you distribute the appeal will not care for it. They will then mislay it and not take it to their homes. Those who care about the matter, will carry away the appeal in their hearts, when once they have read it upon the walls." Placarding has also another advantage that with the students for examination so many friends, retainers and others flock into the city. And these all will see the placards. At the same time it would seem well in every case that some copies should be distributed to be carried off home and further circulated. Mr. Chen Fai-ting, Shipping Manager of the China Merchants' Steamship Company, has had 5000 copies of the Sui-fu appeal printed, and sent them to be circulated through his native province of Canton. He has also, we understand, called upon the various Chinese newspaper editors and enlisted their sympathies in support of the movement.

The new magazine called *Chinese Progress*, brought out now every ten days for the literati would, we understand, welcome contributions on the subject. If in English these had better perhaps be sent through our president, Mrs. Drummond, Bubbling Well Road, Shanghai.

At Kiukiang we had the pleasure of seeing forty bright, healthy-looking Chinese girls with unbound feet; some never having been bound. These were at the A. M. E. M. school, and but for want of time the ladies there could have exhibited over 40 Chinese women, all with unbound feet. How much of ardent earnest persuasion this represents only those who have tried to persuade Chinese women to unbind can realise.

But it is delightful to reflect that each of these women is bound to be an apostle in her turn, as no one *likes* to be permanently out of the fashion. And this is the particularly hopeful part of our movement. Every young father who refuses to allow his daughter's feet to be bound is of necessity eager to win over his friends to his way of thinking, so that he may be able to count upon a future husband for her.

To return to Chungking another new attempt was made there in inviting Chinese women to compete in making the best possible shoe of the future. The shoes were exhibited; none allowed to compete that were less than  $5\frac{1}{2}$  Chinese inches long, and all who came furnished each with a ticket to give to the shoes he or she admired most. This competition requires a good deal of care, otherwise more attention is paid to quality of material and beauty of embroide-

ry than to shape. Also it is a little difficult for some people to make Chinese women understand the meaning of prizes, and that all the shoes will not of necessity be bought. But it is clear that we must pay some attention to this question of shoes. Chinese women will not be satisfied with shoes just like men. Probably a shoe pointed, and a little longer than the natural foot, thus somewhat resembling the shoes worn on mutilated feet will please more than those round or square toed shoes mostly worn by missionary ladies, and which are not really half as comfortable to walk in as shoes fitting somewhat closer to the foot, and supporting it somewhat as the bandages now do, only without their compression. I had hoped to have been able to exhibit some shoes of this kind in Shanghai, but the first requisite being that they should be good for walking in I have so far only had shoes made to fit myself, and these would look so absurd as possible coverings for the dainty slim feet of Chinese women that it is impossible to exhibit the shape until some have been made to fit individual Chinese women. I must therefore with these suggestions upon the subject commend the shoe question to the consideration of my fellow-workers. It is possible that where missionaries are actively exhorting women to unbind they would greatly advance the matter by keeping shoes of different sizes to lend out, as some women may shrink from the expense of getting shoes of various sizes whilst their feet are gradually regaining the shape nature meant for them.


It has been cheering to hear from Tientsin of the lecture upon Foot-binding, delivered by Dr. Kin to military students, of which probably there has been some further notice in your columns. We note also with much pleasure what progress has been made at Ningpo and Swatow by missionary workers. At Chungking the A. M. E. M. has passed a Resolution that foot-binding should be condemned from the pulpit three or four times in the year, whilst at go-ahead Sui-fu the American Baptist Missionary Union has made unbinding compulsory for its converts.

We are also rejoiced to hear from Peking once more that Colonel Denby is using all his influence to induce the Tsung-li Yamèn to present to the Emperor and Empress the foreign women's memorial on the subject. Thus from East and West and North and South many a little blow is being aimed at the tottering rotten branch of this cruel and degrading custom. Another blow! and another! all together! And the women of China will soon be freed from their life-long torture. May God grant us to see the day when a little child weeping over its bound feet shall be a sight unknown. In His hands are the hearts of men.

ALICIA LITTLE,  
*Organizing Secretary, Tien Tsu Hui.*

## *Translation of an Appeal against Foot-binding.*

BY A SĪ-CHUAN GRADUATE.

 F crimes there is none greater than to disobey the prince and the sages. Of afflictions none is more painful than to break or rupture sinews and bones. Be he but the veriest boor yet he knows this much how much more the wise and scholarly will, as the only spirit that accords with their own self-respect, venerate the Imperial statutes and the sages' words.

As to this one matter of our Chinese girls being foot-bound there is great difficulty in clearly explaining its reasons or origin.

Examining various traditions we put it down as a near date to T'ang, if giving it a distant date, to the Shang or Cheo dynasties. However it be, as the result, it continues to this day. But with the establishment of the present dynasty a decree prohibitory of foot-binding was put forth; but our times are stupidly and perversely ungrateful and very hard to teach and influence; so that, though for more than two centuries they have benefitted by the bounty and kindness of the reigning house, they have been quite content in the matter of foot-binding to go on in a course of deliberate disobedience to the princely instructions.

Besides this the body being transmitted from parents, can you dare to injure it? if you read the books of our sages how will you show your reverence for their teaching?

At the present the feet of girls of a few years, are firmly and closely bound, impeding the circulation and often causing the feet to become diseased and broken, besides leading to wasting and shrinking. How can we describe such injurious principles better than by speaking of them as a crime against our prince and our sages and a dishonour to our progenitors.

In accordance with the teachings of the state the Manchus, the Mongols and the Chinese bannermen do not bind feet, and from the first have avoided such a blot on their honour. At the present time Chih-li and the two Kuangs, owing to the ravages of soldiery, have partly learnt to know the evil of foot-binding, and are partially free from it. To speak of our Sĭ-chuan we have such places as Pong-cheo, Hong-fa, Kia-kiang, etc., in which the influence of former wise teachers has effected a change from the small to the natural foot. The past and present are not very dissimilar, but men of the old stamp are hard to find at the present.

Then the other countries in general are entirely without such a custom; from the beginning there is our country alone, whose people



have been so foolish as to court willingly such a sea of bitterness. The parents instead of imparting instruction to the minds of their daughters, in accordance with the principles of womanly virtue and obedience, are only concerned about following up this evil practice and binding up their feet, so disregarding the Imperial teachings as well as being in discord with the wishes of the sages.

Will you not consider that even be the foot of a harlot ever so small bound yet she will find no admittance to the home of the true gentleman, how then can there be any real connection between the distinctions of nobility and meanness and the size of the feet?

Moreover, whilst the state for the punishment of murderers inflicts the various forms of capital punishment yet though the crime be great, if there be the least reason in palliation, the sentence is remitted to banishment and such like, we do not hear of its maiming the limbs or body; whilst the state thus shows magnanimity in dealing with its criminals, yet amongst ordinary people in the case of fights, resulting in maiming, the state has regular modes of punishment, but now in the rearing of girl-children there is a deliberate crushing, maiming and ruining of the feet, followed by pain and crying, which are only disregarded; surely this looks like cruelty though they may regard themselves meanwhile as capable of love.

What then is the great sin and crime of helpless little girls that they should be caused to suffer pain and misery a hundred-fold worse than the bamboosing of a highway robber? Moreover, the injury inflicted by the beating in his case, can be before long repaired, but your daughter suffers a life-long injury and positively cannot be restored to the original state.

If there be in us any feeling of love for our daughters this surely cannot be what we desire.

But perhaps some one will say, "My ancestors have handed this down, and to alter it now would be an insult to one's forefathers." Do you not know that if you bring ancestors into the question there are very many traits of generosity and benevolence to which their posterity cannot come anywhere near in imitation, and then just to think that in regard to this one point you can, whilst inflicting injury on an innocent little girl, pride yourself on keeping up the connection with the manners and example of the ancients! This surely is doltish and detestable in the extreme. Just to think of the man with a proud, cynical spirit, talking about expediency, whilst he can stand by and willingly see the little girl who has been reared at his knees crying in pain, as though she would cry her senses away.

Think of it quickly man! and can you but despise yourself?

Another point of view from which this practice of foot-binding

is contemned is the misery entailed in the event of insurrection and war.

Where is the hope of escape? What can be looked for but that fathers and husbands will be leaving daughters and wives and fleeing for their own lives, knowing that their women and girls are left to captivity, with such alternatives as preserving their honour by suicide, leaping from precipices, or jumping into wells, or perchance saving their lives at the shameful loss of their virtue. What can we say of all these calamities and awful sorrows, but that the sin of it all lies at the parents' doors. Oh for wise and enlightened men who will take mutual counsel and see that were the unbound feet to prevail the result would be that our daughters might dwell in peace, and in the event of calamitous times they might arm themselves for defence, and if there arise a sudden night alarm see how they might even carry their elder women and escape. Beyond this we might even have our women armed and resisting the invaders of their country, a terror to lawless brigands. Thus might they both preserve their own honour and fulfil the duties of the loyal and the filial, come peace or strife. Then again we might have many an instance in which the deficiencies of a weak man might be made up by a strong and comely wife.

Are such things as these not to be desired?

But the more deep-seated the disease the harder is the return to health. The first step is, to begin in our own immediate neighbourhood in the arranging of marriage contracts, to secure an agreement exclusive of foot-binding. If all will unite their strength the start will be easy.

Every family has some daughters. Reflect constantly on the teaching of the virtuous and wise who have opened up the way for us; let the fathers restrain their sons that they may not, for the sake of evil custom, despise or revile their wives on the score of unbound feet.

Consider this that if you now in taking the daughter of another into your family, in her regard despise a natural unbound foot, some other day, your daughter taken into another family, will of course be treated in the same way. Who is not a parent? Who has not a daughter? If we will mutually emulate each other in binding, then indeed reform is impossible. Let the day of calamity and shame come, then you who in past days have injured another's daughter, may yet reflect that that round lump of a foot is not such a fine thing after all, and you will find eventually that you have injured your own daughter, and you will come to this conclusion with tears and bitter remorse, when these are all of no avail to effect escape. Consider this too that in the event of the advent of

such calamities it is upon the wealthy families that first falls the awful stress, for their women and girls are used only to lives of ease and leisure, and cannot run away. What can they do when such a day comes but sit still and perish, whilst they see those of the unbound feet even carrying belongings and seizing weapons and away in speedy flight, without the sorrows of mutual partings, or the pains of death.

Is there not an abyss of contrast between the two conditions? Or again our women might be skilled in the use of weapons, and so in times of insurrection or pillage might stand side by side with the men for the defence of the peace and for the averting of peril; happy would it be indeed if it were so.

"But," says some stupid fellow, "all this talk about protection and safety is just taking care for the women, and doesn't take the men into the account." Fool! do you not know that from ancient times until now there have been all along instances of highest officers, who were not able themselves to protect their own wives, *e. g.*, the pitiful story of Seo Tsi-shan and Yui-chu.

Moreover, it is not the women only on whom the miseries of foot-binding fall, but on the men also, and how? you say.

Before the rebels could arrive the male folk could make good their escape, but then there are the wives and the daughters, and they cannot go and leave them to fall into the shameful hands of other men, so what can they do but indulge the faint hope of Heaven's special protection, or of a turn in the state of affairs, and while they thus hope the robbers are even now upon them and their women are already given over to the shame, and then when they themselves would escape it is too late, and lives and homes are sacrificed and ruined.

Woe! woe! where is there woe like this?

So we see that the pains and penalties of foot-binding which just fall upon the daughters while the males escape, eventually revert in all their force upon the men themselves.

Our hope is that all true men will combine in striving for the promotion of true wisdom, and no longer persist in this degenerate folly, this will be a pleasure. At present events of war and its accompaniments are not at an end. Foreign women are all large-footed, and are strong and able to practice military arts. Our own country women are mostly bound-footed, and to get on their clothes is almost as much as they have strength for, while their skill extends to the decorating of their persons at the expense of their strength and with an entail of self-inflicted disease.

We literary men are of no use to our generation except it be to point out what is useful to men, hence this tract, which may help



to instil loyalty and check the wrong. Our province is a thickly peopled one; many are the destitute, great are the sorrows; who will find a way of relief? You who think of the public good what have you to say?—Appeal by CHAO TSEN-TSEH.

*Supplementary Appeal.*

Can it be that it is really the desire of tender parents' hearts that such a painful custom as this is which plunges innocent girls into such wretchedness should be perpetuated? Surely not. But it seems as though there were no alternative for China; so parents continue to bear it, and by this love-destroying method seek as by a devious way to fulfil love's duties, notwithstanding that it is contrary to nature's harmony and an offence against the principles of natural life and development, as well as destructive to the cultivation of useful arts and conducive to proud and indolent manners. Considering this matter from first to last surely here we have reached an extremity indeed.

The present dynasty in its rise with a wisdom and parental regard for its subjects unsurpassed in all former times, issued an edict against this custom, but the stupid people were too confirmed in their ways to be affected by it, and willingly court shame and ruin while they directly disregard the Imperial will.

And so for 200 and more years have they just trodden the same path as though quite unconscious of anything amiss in so doing. This being the case what can a few men do? Can they proclaim the wrong from house to house and door to door?

Albeit every time she sees her little girl going along limping and crying the mother laments and weeps inwardly, and while on one hand she persists in binding still more with beatings and threats, yet all the while she herself suffers inward agonies and heart rendings. Still more perilous is the condition of things in the event of war or rebellion—see them, then, painfully struggling to escape, only to sink as in deep mire and almost without exception to fall a prey to outrage at lawless hands. At such times how the roads are filled with cries of despair, and how many are the unavailing desires there that it might have been otherwise, or that good times might come again.

But nevertheless could there but be a few families of the literati and aristocracy to lead the way in this, surely it would not be but that many of the common folk would follow the lead.

The worthy Mr. Chao has with ability set himself to the overthrow of this evil custom and the exposure of its error. This appeal he makes with much persuasiveness and intensity, as if with 10,000 voices he would plead, and we can but hope that the wise

and enlightened will give it their fullest and deepest consideration, seeking to expound it in their turn, applying its teachings to the arrangements of marriages and the enjoining of the women not to practice the evil art. Thus may the accumulated disease of 1000 years be overcome by degrees and the change for the better spread in ever enlarging circles of influence, until the whole nation is affected. Will it not indeed be a joy and gladness?

Signed by five persons, and followed by a further endorsement as follows :—

The custom among the women of China of foot-binding arose in the Nan T'ang dynasty, and in its beginnings was not carried beyond a slight degree of compression by bandaging, not to the three-inch rounded mass, but stopping at the six-inch foot.

But gradually the evil grew and developed, as the "Golden Lily," when three inches, was not accounted small, and until breaking and maiming were needed to attain the ideal beauty at the expense of untold suffering and misery. Can it be that such a custom of oppression could go on for 1000 generations unchallenged by thoughtful men? Were all so infatuated with vice as to be unable to protest? It cannot be so. But the fact is that the seriously-minded viewed it as a custom of wholesome restraint, ensuring the weakness of women and preventing them gadding about. How utterly opposed to nature such a view, and forsooth what is the great sin of the women? that they must be of necessity consigned to ceaseless pain and suffering.

And how vain to discuss woman's virtues and faults on the ground of bodily strength or weakness. The only outcome is rather to insure women becoming skilled in vain and wanton arts, so that the rich cannot move without being propped up, and the poor can with difficulty fulfil any useful occupation. Alas! nothing but injury and harm has come of it.

Western women are more truly as Heaven ordained fit compeers of their husbands in strength, skill and ability, whilst owing to foot-binding our women are utterly injured, and their proper development repressed, so that they know little outside their own homes. Indeed for all practical purposes our people are really only as if 10 were 5, as far as efficiency goes. How can this be other than a great national weakness? There are at present some of the Western women who are moved with pity for the sufferings of their kind in the matter of foot-binding, and are seeking with most benevolent intentions to exhort against and save from this evil, but how inveterate is the disease! and it seems as if one might exhort till tongue failed and lips were parched without result. It seems as if for so universal a refractoriness nothing but coercion

would avail to effect a change. There was none of this foot-binding before the San T'ai, and over five continents it is entirely absent; how evident that it is just a matter pandering to a taste that is utterly opposed to all that is reasonable. Let but a few families and clans of noble rank cease to follow the fashion, and before many years elapse we shall see the movement spread until the masses of our people are rescued from the depths of this misery.

Happy consummation! However let it be born in mind that simply to exhort the women will not avail unless at the same time the men are persuaded to more noble and generous views that will cause them to cease regarding this fashion as a thing of beauty and a *sine qua non* in the choice of wives, then withal it will be indeed no easy matter to make any headway. But if the men cease to desire it those who are rearing daughters will surely be only too pleased to spare the girls from the suffering. Happy release to the daughters of our generation.

Mr. Chao has written the foregoing appeal, and our unworthy comments are but to direct attention to his able production.

Signed by five other persons.

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## Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

### *Chinese Education—Past, Present, and Future.*

Read before the Teachers' Association of California by John Fryer, LL.D., at the Annual General Session held at San José, Dec. 23rd to 28th, 1897.

THOSE of you who take an interest in Oriental affairs are well aware that within the last quarter of a century the Chinese have become a factor of no small importance in the affairs of the civilized world; and this importance is growing rapidly even before our eyes. The "Chinese question" is now more than a national one. It has already become international. Ere the 20th century has fairly commenced it will doubtless be one of the most pressing and burning questions for public discussion. What to do with China and the Chinese will be the great problem that must engross the attention of the whole political world. How to uplift so vast a portion of the human race will soon engage the sympathy and tax the energy of our greatest philanthropists, and especially of those interested in educational pursuits.



The late war between China and Japan, and more recently the visit of Li Hung-chang to this country, during his voyage round the world, have done much to awaken a new and deepening interest among us respecting those teeming millions of China. Our leading journalists have vied with one another in publishing much valuable information respecting her history and present condition. They have called attention to her enormous latent natural resources, only awaiting the employment of Western methods and Western capital to start them into life and activity. They have given interesting, if not altogether accurate, sketches of her constitution and government, her literature, her manners and customs, and the other chief features of her social condition.

But among the wide range of subjects connected with the "Celestial Empire," the topic which your committee has suggested for consideration this morning is perhaps better fitted than any other to serve as a key to the entire situation. If judiciously treated it is well calculated to give you a right understanding of the causes of the *past* arrested civilization and of the *present* fossilized condition of the Mongolian race. It should explain the origin of many of the interesting peculiarities of the national mind and character. It should enable you to see for yourselves how the present critical condition of China is, to a very great extent, the direct result of the extraordinary and unique system of education she has pursued on such a grand scale, and with such elaborate detail, for so many ages—all with the one object of the competitive government examinations. At the same time you ought to see that her future progress will greatly depend on the thoroughness and promptness with which she eliminates whatever in her past system is incompatible with, or contrary to, modern progress and civilization.

It is not difficult to diagnose that China needs something more than mere reform. She wants almost a new creation; and this unpleasant fact is being thrust upon her notice so strongly that she is just now beginning to realize it. She has already been making efforts to meet the difficulty, though on far too small a scale for such an enormous population, and not always in the right direction. What she really requires is a large army of foreign educators—all thoroughly good and practical men and women—to be spread throughout the whole of her eighteen provinces and her dependencies. Yes, she wants a foreign university in each provincial capital, a college in every county, a high school in each district, and a good common school and kindergarten in every town, village and hamlet. She needs at the same time to send large numbers of the flower of her sons and daughters to Europe and America, to see and learn thoroughly for themselves what our modern civilization really

means. These, on their return, would of course prove valuable teachers for their fellow-countrymen.

Do you not think this is a pretty large order? Yet nothing short of this will effectually rescue China from her present ignorance and danger, so as to give her an equal and honorable place among the nations of the earth. In all this she would only be imitating her sprightlier and more successful neighbor Japan.

Do you now ask how all this will affect *you*, or what personal interest you have in Chinese education? You can see for yourselves, by a glance at the map, that the nearest state to China in the whole Union is California. Here, too, a far greater number of Chinese have naturally congregated, for many years past, than in any other state. To California, therefore, China ought, as a matter of course, to look in the very first place, for educational help; and she certainly would do so if she had the least encouragement. There is already beginning to be a demand for competent teachers of English among the better classes in China, and these are well paid and well treated. Even the highest officials are beginning to engage private tutors of Western languages and sciences for their children. As the country rapidly opens up, there ought soon to be a favorable opening in China for every teacher in this State who wants to see something of the world, and desires to better his condition and prospects, while he is doing something towards the noble work of uplifting that large portion of humanity. It stands to reason that those who acquire a knowledge of the language and literature beforehand will have a great advantage over those who do not.

Look again at the map and notice how California is situated right in the great central line of communication between the Eastern and Western Hemispheres. Do you notice that in proportion as China opens up to Western civilization California is destined to become the focus towards which the lines of commercial and manufacturing enterprise must necessarily converge? Can this Golden State afford to lose the large share of the various advantages which, from her position, she ought naturally to derive from friendly intercourse with her near neighbor? And will there not be duties to perform in return for these advantages? I fully believe that California will change her policy in the very near future, and seek to encourage rather than exclude the law-abiding and industrious Celestial; and particularly so when he wants a home within her border, where he can live in peace and enjoyment and obtain educational advantages, either through private instructors or through our public schools and colleges. Especially ought he to be encouraged and welcomed when he begins to become more enlightened and thoroughly capable of performing the duties and of enjoying the privileges of American citizenship.

From these points of view I think you will acknowledge that the California Teachers' Institute cannot help, sooner or later, either through some of its individual members, or as a whole body, having to face some phases at least of this interesting and responsible problem of Chinese education. The importance, therefore, of your early and careful consideration of some of its chief features will, I trust, commend itself to your judgment.

Let us now, in the first place, take a hasty glance at the system of education in China as it has existed through past ages, and is still working in full force at the present time, side by side with the many praiseworthy attempts to introduce our modern methods and learning. Its sole object is to prepare candidates for the competitive government examinations. These consist mainly in writing *wén chang*, or essays, on ethical or political subjects selected from the classics. Successive dynasties have modified the manner of conducting these examinations, but the nominal purpose is the same, viz.: to select the most suitable men for official positions. Whether rich or poor, every student is educated with the one idea ever before him, that he may be able some day to pass his examinations, obtain his degrees, and become eligible for official rank and emolument. Even the raggedest urchin in the village, who is sent to the poorest school to be kept out of mischief, has no other curriculum or aim than the son of the wealthiest merchant or official who aspires to the very highest positions in the empire. There is no learning for learning's sake. Education is the means to an end, and that end is the enriching and advancement of the student and his family in the quickest manner possible.

A natural consequence of this one-sided system is to impart a uniform stamp upon every educated Chinese. It is like the use of one of their engraved wooden blocks from which their books are printed. Every successive sheet of paper applied to the inked surface must necessarily bring away the same impression whatever may have been the quality of the paper used. This uniformity has extended into every department of social life, and always strikes the attention of a visitor to China. After a time it grows monotonous—painfully monotonous—so that one sighs for a little variety.

Here let me say just a word about teachers. There are, of course, no normal colleges or courses of instruction in pedagogy in China. The system being the same all over the empire, any one who has sufficient scholarship can at once commence to teach just in the same way in which he has himself been taught. But this kind of teaching in Chinese schools or families is, as a rule, such monotonous drudgery that no one will undertake it except as a last resort. Hence students who have failed repeatedly at their examinations,



and have used up all their resources, are usually the only ones who will be willing to open a school, or to engage themselves as private tutors. Now and then one is found who teaches from the mere love of teaching, whose methods are so based on common sense principles as to work successfully and attract numbers of scholars, far and near. But these are the exceptions. The students follow in the paths trodden by their ancestors for a hundred generations, and which, instead of being well beaten and smoothed by such constant use, are just as rough and thorny as they were in bygone ages.

In the study of the Chinese classics the student at first only learns the forms and sounds of the characters, but is not given the faintest idea of their meaning. Hence you can see how extremely dull and dispiriting are the weary years of labour at this stage. It is one perpetual strain on the memory, and exercises no other faculty. How should we like to be compelled, in our earliest school days, to commit the whole of our Greek and Latin classics to memory without understanding a single word of the meaning? Yet this system has its advantages, and serves to engrave indelibly on the mind, at its most plastic and manageable period, the text of the classics which are to be afterwards the literary stock-in-trade of the advanced student. There is a certain amount of wisdom in this method, for if not learned at such an early age these classics would in all probability never be thoroughly learned at all; and the beautiful style and wonderfully clear, terse, crisp sentences which distinguish ordinary Chinese literary productions could hardly be obtained in any other way. I believe our modern systems of literary education in Europe and America would be vastly improved by requiring our children to commit to memory many long passages from our best authors, if not whole chapters.

Fear is the motive continually brought to bear on the mind of the Chinese scholar, and especially by the lazy, time-serving school master. The penalty for failure at lessons is very often severe; the argument, *a posteriori*, having occasionally to be applied to refractory pupils before they are thoroughly subdued. This stern discipline and implicit obedience prepare the youthful student's mind in a wonderful manner for the hardships he must undergo in every stage of official life, when he has to submit with perfectly good grace to the domineering commands of his superiors. China is a paradise for American school teachers when they engage in educational work there. From my long experience and observation I can assure you that Chinese scholars in China are the most docile, industrious and well behaved I have ever seen. They seem greatly to enjoy our Western systems of teaching and school

management in contrast with their own. Play grounds are out of the question, for play is unscholarly and undignified. Hence, not only when in school, but going and coming, the utmost gravity and decorum are observed. The nails of the left hand are allowed to grow as long as they will, so that active exercise of any kind is impossible. Some lads show finger nails of an inch to three or four inches in length, of which they are very proud. The school hours are generally from sunrise to sunset, except in the longest days. Even at night lads are expected to continue their studies alone by lamp-light, and to keep awake till a late hour at their work. In short, the typical student soon becomes a mere literary machine, with a prodigious memory, but with about as much original thought as a phonograph or a type-writer.

We have not time to follow the student through the details of the various stages of his work. Not only has he to commit the classics to memory, but also the commentaries, which are far more bulky than the text themselves. Then come the explanation of the classics by which light is let into his bewildered brain, the art of essay writing in which the classics come into use, and the making of poetry. Thus equipped the student enters the Examination Hall for his first attempt. The first, second and third degrees being passed successfully, the final test has to be made in the Imperial palace before the Emperor in person. This takes place once in three years, the first name being selected as the "Ch'wang-yuen" or senior wrangler. This lucky candidate represents the best out of the many millions of students who have toiled perhaps for many long years for this highest proof of literary excellence. But let us ask him what he really knows that is worth knowing. In the history and antiquated and modern literature of his country he is a consummate master. The most elegant and refined expressions flow freely from his pen. It is seldom that any of our colleges or universities graduate a man whose literary ability in essay-writing and poetry-making in English can equal, much less surpass, that of a "Ch'wang-yuen" in classical Chinese. But let us examine him on such general knowledge as a boy of twelve years of age in any public school in California ought to have at his fingers' ends. Our learned graduate will be simply nowhere. His notions on geography, zoology, general physics, the arts and manufactures, and a host of other subjects, even connected only with his own country, will be as vague as they are ridiculous. Of things outside of the little world in which his literary labours have been carried on, his mind is in utter darkness. If time permitted I could talk to you by the hour on the absurd notions I have heard expressed by some of these very learned persons. Yet it is supposed

that such men are eminently qualified for any position, even up to the highest and most responsible offices in the State. If they go the right way, or rather the usual way, to work, they soon find themselves in lucrative and honorable positions.

Now you can easily see that while China is at peace within herself, and with the outside world, such a man might perhaps be able to manage the duties of a high office with satisfaction to himself, to those under him, and to his superiors. But let internal troubles or difficulties with foreign powers arise, and then his dense ignorance will begin to be displayed. He is a mere tool in the hands of anyone who knows or pretends to know anything. Mistake follows mistake, till he has driven his government to the verge of war or destruction before he is suddenly disgraced, and perhaps politely requested to commit suicide. This system of education has proved itself over and over again to be utterly rotten and useless for the exigencies of modern times. What China now wants is a new system of education, with up-to-date men taught in all the various learned professions, and not mere literary machines for governmental purposes. The various grades of officials, from the lowest to the highest, are all supposed to have been educated and prepared along the same lines as I have briefly sketched for you, the only difference being in the length of time devoted to study and the degrees obtained. It must not be supposed, however, that all officials are eminent literary men. Mere degrees of rank, as well as lucrative offices, can be purchased at fixed prices, irrespective of literary qualifications; and this is at the bottom of the weakness of China, quite as much as the defective system of education.

*(To be concluded).*

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### *Notes and Items.*

#### MEETING OF THE EXECUTIVE COMMITTEE OF THE EDUCATIONAL ASSOCIATION OF CHINA.

The Committee met at McTyeire Home, April 30, 1897, at 8 p.m. Present: Rev. A. P. Parker, D.D., Chairman, Rev. F. L. Hawks Pott, Rev. Paul Kranz, Miss L. A. Haygood and the Secretary. The meeting was opened with prayer by Mr. Silsby. The Minutes of last meeting were read, corrected and approved.

Dr. Parker reported that he had ordered of W. and A. K. Johnstone 525 wall charts and 50 maps. He reported that the following reprints had also been ordered:—



Two hundred copies, each, of Mental Philosophy, Elements of Geology, History of England, History of Russia, and Butler's Analogy. Two hundred copies, each, of the following hand-books:—

Hydrostatics, Heat, Light, Mineralogy, Anatomy, Botany.

The following resolution, offered by Mr. Pott, was adopted:—

*Resolved*, That during the interim between meetings of the Executive Committee, the Chairman and Secretary are authorized to order the reprinting of the books published by the Association when there is urgent necessity.

The Treasurer reported for the year ending April 1897:—

*Dr.*

To Balance reported at Triennial Meeting ...	\$1640.25
„ Presbyterian Mission Press for sale of Books—	
March, 1895, to September, 1896 ...	960.23
September, 1896, to February, 1897 ...	1895.39
„ Membership Fees and Annual Dues ...	173.00
	<hr/>
	\$4668.87

*Cr.*

By General Editor ...	2051.50
„ Postage and Stamps ...	5.12
„ Stationery ...	62.65
„ Printing ...	867.24
„ Mounting Maps ...	145.29
„ Binding ...	36.25
„ Advertisement ...	2.50
„ Insurance ...	17.12
„ Expenses connected with Public Meeting...	18.00
„ Balance on hand ...	1463.20
	<hr/>
	\$4668.87

The Treasurer's Report was accepted, and the General Editor requested to audit it.

Mrs. Parker's work on Map Drawing having been approved by the Publication Committee, it was ordered that an edition of 500 be printed.

The first edition of Mrs. Parker's Zoology having been exhausted, it was ordered to print a new stereotyped edition of 500 copies, and that 1000 copies of the illustrations be lithographed.

Rev. J. C. Ferguson's proposition to purchase 200 or 300 copies of his Chemistry and place on our catalogue, was before the Committee. It was decided that the Executive Committee has no authority to accept any books which have not previously been approved by the Publication Committee.

The following Resolutions were adopted :—

*Resolved*, That the General Editor be requested to prepare a list of our more important publications and have it circulated in the *RECORDER* three times a year.

*Resolved*, That the General Editor be authorized to advertise our principal publications in the Chinese papers.

*Resolved*, That the Reports of the General Editor, Treasurer and Secretary for the past year, be printed in the *RECORDER*, and that 150 copies be printed for circulation among the members of the Association.

The meeting then adjourned.

A. P. PARKER,  
Chairman.

J. A. SILSBY,  
Secretary.

We have received the following short communication *Romanization.* from Rev. George Parker, of the Inland Mission, concerning the proper rendering of sounds :—"During 20 years I have meditated on Chinese syllables and their representation in writing. There are a few faults common to all systems which must be corrected before a uniform system can be constructed. (1). C, or K.—Cicero, mispronounced sisero, has been re-spelled kikero, that is, the English changed the sound of c to s and classicists Greecised by using k for the spelling of a *Roman* name. Kirk + sibilant sh, has been mis-written church. It should have been Kshirksh. Ch is a double guttural and not a guttural + a sibilant. Writers on phonetics take for granted that ch is a scientific representation of the sound heard at the beginning and end of the word church; on the contrary it is only one of the thousand anomalies and absurdities of modern English ortho (!) graphy. A *Roman* would write ci, cshi. A Greek would write ki, kshi,—not ki, chi. (2). The commixture of dentals and gutturals. Consulters of dictionaries must often have been puzzled when hearing two natives pronounce the same word with allied sibilants s and sh to find different initial consonants used. Tsang, chang; Ts'ī, ch'ī. It should be patent to all that the proper spelling is Tsang, Tshang; Ts'ī, Tsh'ī. The necessity for attending to this consistency will be obvious should the older sounds, e.g., Tang, as 當中, a doublet Tang-tshong, be heard still in some dialect. This as to consonants. There is no form for the Nanking sound of 'awe,' 'or' in 他; 'erh,' 'rī' are not good representations of a pure vowel er, ir, ur. If these congruities can be adjusted we shall be on the road to write consistently. I would recommend to Phoneticists Hunt's Universal Syllabaries, whence I have taken the forms o and a."

## Correspondence.

## ESSAYS ON THE SABBATH.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: On page 235 of the May RECORDER Mr. Rudland offers a set of prizes for essays in Chinese on the Christian Sabbath. He desires me to give notice that the essays should not bear the name of the writer, but only a motto, or other distinguishing mark, and should be accompanied by an envelope having the same motto or mark on the outside, and enclosing the writer's name and address.

Yours sincerely,

Ningpo.

J. R. GODDARD.

## A PLEA FOR THE ROMANIZED.

*To the Editor of*

"THE CHINESE RECORDER."

Tai-nan-fu, Formosa, 11th June, 1897.

DEAR SIR: About a fortnight ago at one of our stations, 60 miles inland, I baptized a man 60 years of age. He began to come to worship when he was 58, began the study of the alphabet when he was 59, and at 60 years of age, when he was admitted to the Church, was able to read to me, from our large print Gospel of Mark.

A few months ago, on the Pescadores, Mr. Ferguson, of our Mission, baptized a man 61 years old, who also was able to read the Bible in the Romanized Vernacular. He had been coming to Church for a number of years, but only within the last 2 or 3 years had he given his attention to reading.

Neither of these men, I may say, had had any intercourse with foreigners previous to their application for baptism. They have learned to read simply in the course of the ordinary Church work at our stations.

We sometimes still hear the question asked, How shall we

bring the Bible and religious literature within the reach of all our Christians, educated or uneducated, men, women and children? To some of us it seems rather late in the day to be still asking the question, seeing that the problem has been practically solved already. Better set to and teach.

Yours faithfully,

THOMAS BARCLAY.

## "METHODS OF MISSION WORK."

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In the January number of the RECORDER of this year there is a reference to Dr. Nevius' "Methods of Mission Work," which I regret to have left so long unnoticed. I am sorry if I failed to give in my husband's memoir "information which might with good reason have been looked for in his biography." But I cannot offer as an excuse the fact to which you kindly attribute it; that "the book was written in the United States, where exact and full information was not at hand." The defect, if such it must be considered, was due to what was perhaps my "lack of judgment;" it not appearing to me desirable, even if it were possible, to attempt to give in the short story of my husband's life the actual results of that life, nor the sequel to it.

Will you allow me to say a few words about the "Methods of Mission Work" of which you speak so kindly; though I think not quite justly in one or two respects. As you say that little book was "a practical attempt to meet a practical difficulty." But Dr. Nevius, in writing it, by no means considered himself to have exhausted the subject, or to have reached what must be to all time, and in every place,



the best method of work for every individual. It is not strange that you "were impressed by the conviction that the methods here outlined by no means cover the whole field." Dr. Nevius certainly never supposed it did. He was a student of "missionary methods" and an experimenter to the last. It was his intention to visit other mission lands in the hope of gaining further light and help; and, had he lived, he would have tried to make his methods less defective, and also more helpful to others. Still he fully believed that he was working in the right direction; and, so far from thinking that the methods he had been led to adopt were mistaken, he believed them to be—considering all the circumstances—eminently successful. Referring to the qualifications of the so-called "leaders" of the country stations are you quite fair in implying that Dr. Nevius considered nothing more to be desired than "a little instruction in a winter's class, all of which is to be reproduced at home, after which the man returns to be refilled, and repeat the process?" It strikes me that if such a filling and emptying and refilling process were practicable and universal, nothing much better could be invented, and something akin to that is what missionaries are always attempting. Certainly until this time nothing better than these temporary classes has been found available. My husband insisted upon calling them merely "Bible classes;" but, as conducted by him, they seemed to me in reality theological training schools; and a "little instruction in a winter's class" would give an entirely untrue impression of them. Every one who knew my husband was aware that he insisted upon, not only the leaders of the stations being Bible students, but that every man, woman and child should be such to the full extent of his opportunities, or perhaps I should

say his limitations. It was also well understood that when certain persons had proved themselves fitted for the higher offices of the ministry, he approved of their having the most thorough education possible; and, when fitted for it becoming ordained ministers. But in the present state of the missionary work in China, or at least in Shantung, with literally hundreds of little centers or stations where from half a dozen to fifty, sixty or more meet together each Sunday, educated or ordained ministers for each such place is an impossibility. The question which my husband answered successfully was what could be done to supply that want. He found by his long experience that to take away from such stations the very person who often had been the means of gathering together the little company of believers, and to whom they were most attached, putting a stranger in his place, while he, as was formerly so common, was taken into mission employ as an evangelist or colporteur, or sent away to spend years "studying theology" with a foreign teacher, did great harm. This was not "theory" merely. It was proved in too many sad instances; and he believed that had we earlier heeded St. Paul's command to allow such men to remain in the calling wherein they were called, we should have avoided a grievous error and have succeeded better in the early stages of mission work.

May I ask any reader of the now so widely known "Methods of Mission Work" not to seek in it what my husband never intended to place there? Perhaps the "key-note" of the strain which runs through it all may be found in the importance he attached to the danger resulting from the too free use of foreign money in carrying on missionary work. I have no hesitation in saying that, though at the time he wrote the "Me-

thods," his views were somewhat in advance of those of many of his missionary brethren; most missionaries in Shantung now feel possibly even more strongly on that subject than he did. The positive necessity of the minimum use of foreign money in mission work, seems yearly gaining ground in Shantung.

I fear you will look in vain for a "series of articles from any one of the seniors of the missions in Shantung, explaining with reasonable fullness what their respective theories were to begin with, how far they have been modified, etc., etc., and especially what has been the practical outcome of the plan adopted in the churches organized and shepherded by Dr. Nevius." The missionaries, as you know, are, as a rule, men already overworked and engrossed in their own particular departments. As to my husband's numerous little stations they have been for years incorporated into other stations, or subdivided and reorganized under the care of different missionaries, some of whom were not in special sympathy with his plans of work, and have naturally adopted their own, so that the kind of report which you wish is now quite an impossi-

bility. But the views he advocated are with modifications, so common here that no one thinks of enquiring as to where or with whom they originated.

The "practical outcome," if I may be allowed to express an opinion, of my husband's theories and methods has been the strong and healthful influence exerted by them on others, both foreigners and natives. Time will decide whether his "methods" were well chosen. There has been nothing thus far to indicate that they were not.

I cannot quite think with you that exactly the same methods used in exactly the same spirit, in precisely the same environments, would be "successful with one person and not with another" any more than that "fruit and berries" under exactly the same conditions "would grow for Dr. Nevius and not for another." That would seem too like magic, or an uncanny control of the elements. But it is entirely true, and no one realized this more strongly than did my husband that no matter what methods may be used, or what theories relied upon, only God's Spirit can give the increase.

HELEN S. C. NEVIUS.

## Our Book Table.

性理.—This is a three-page booklet, showing the Human and Divine Natures in Christ, who was a sinless person. It proves also the utter sinfulness of human nature and points to Jesus Christ as the only Savior of mankind. The arguments are taken from Scripture, and the style is simple mandarin.

*The Extension of the Kingdom.* 天國  
擴興記. By Rev. F. L. Hawks Pott.  
Presbyterian Mission Press, Shanghai.  
Price per copy, 30 cents.

This is a series of lessons from the Acts of the Apostles, prepared

for the use of theological students. It is a continuation of Mr. Pott's previous work on Lessons in the Life of Christ. The whole book of Acts is treated under twenty-eight lessons. Each lesson is divided into paragraphs with suitable headings or subdivisions of the subject, which are discussed with more or less fullness according to the nature of the matter in hand. At the end of each lesson a series of questions is appended for the convenience of the teacher and as an aid to the student in developing his knowledge of the subject.

The book is printed in good clear type on foreign *mao-pien*, a new kind of paper recently imported from Europe by the Presbyterian Press. This paper, while it is no more costly than the native *mao-pien*, is much superior to it, especially as being more durable.

These lessons would undoubtedly form a most valuable addition to the curriculum of any mission school in China, and as such I heartily commend it to all who in the course of their work wish to teach their pupils about the Progress of the Kingdom in the years immediately following the glorious ascension of our risen Lord.

A. P. P.

*Transactions of the Asiatic Society of Japan.* Vol. XXIV. Yokohama: R. Meiklejohn & Co.

In the transactions just to hand we have first some valuable contributions to a bibliography of Luchu by Basil Hall Chamberlain. Ernest W. Clement, M.A., next shows how history repeats itself in the particulars he gives of Chinese Refugees of the Seventeenth Century in Mito. This is accompanied by a number of notes and several transcriptions of tombstones, etc. The article on "Ainu Words as illustrative of Customs and Matters Pathological, Psychological and Religious," by Rev. John Batchelor, is supplemented by a lecture, originally delivered in Japanese, which explains much of the foregoing. In treating of the subjects of birth, marriage and death, Mr. Batchelor, in the first part, touches upon some Ainu ideas as to whence human life comes; in the second, he shows something of the moral and social status of the people; and from the customs which prevail at death and burial elicits a few of the Ainu ideas regarding their religion, and as to whither the soul or life goes when it leaves the body.

Jas. W. Davidson supplies a review of the history of Formosa and a sketch of the life of Koxinga, the first king of Formosa. Rev. I. Dooman writes on the influence of Greco-Persian art on Japanese arts; whilst the reader benefits by a rainy week spent by Rev. A. Lloyd in an old Japanese inn in the village of Nasu.

*Ninth Report of the Medical Mission at T'ai-yüen Fu, Shansi, North-China (Schofield Memorial Hospital), 1896.* Published by the Tientsin Press.

The aim of this mission is:—

1. To evangelise as far as possible the people untouched by any other workers in the central and eastern parts of Shansi.

2. To carry on medical mission work.

3. To train native agents for evangelistic and medical work.

4. To establish schools, more especially for the children of Christian Chinese.

The foreign force consists of six missionaries. Besides the hospital work there are a boys' school, opium refuges for men and women and a girls' school. We append the General Summary of Statistics:—

OUT-PATIENTS, MEN.	—New cases ..	2,043
" "	" —Return visits ..	4,929
		—6,972
" "	WOMEN.—New Cases ..	600
" "	" —Return visits..	1,082
		—1,682
" "	" —Opium-poisoning	
" "	" —Cases visited ..	20
" "	" —do. medicines given ..	44
" "	" —do. treated in dispensary	10
		—74
" "	" —Medi. given for friends	253
		Total .. 8,981
IN-PATIENTS.	Medical and Surgical ..	151
" "	Opium-smokers ..	131
" "	Village Opium Refuge ..	53
VISITS TO CHINESE.	Visits to Chinese ..	97
" " FOREIGNERS.	" " Foreigners ..	85
OPERATIONS.	Operations ..	455
		Total .. 972

The mission is under the care of E. H. Edwards, M.B., C.M.

S. I. W.



*British and Foreign Bible Society. Report of the China Agency, 1896.*

Besides the Head Office at Shanghai this Society has established depôts at eight other centres, one of which is in Moukden. Ten foreign sub-agents superintend these depôts. There are six other places under the direction of local missionaries. According to the Report the past year has been one of progress and development, which is amply shown in the summaries:—

#### *Circulation.*

The circulation, as reported, is as follows:—

1896.	Bibles and Old Tests.	New Tests.	Portions.	Totals.
Sales by Sub-Agents, Missionaries and Native Colporteurs	719	4,614	317,463	322,796
Sales at Depôts . . .	1,992	6,795	26,897	35,684
Total sales reported . .	2,711	11,409	344,360	358,480
Free Grants . .	563	1,028	6,276	7,867
Total circulation . . .	3,274	12,437	350,636	366,347

To these figures must be added the 89,000 Scripture Calendars and the 169 pairs of scrolls referred to under the head of printing.

In the number of books of Scripture circulated there is an increase of 128,242 over the circulation of 1895, and of 76,203 over that of 1894.

The 52 pages of this neatly printed Report are full of interesting accounts of the sub-agents, details of colportage, etc. The demand for Scriptures has been steady throughout the year, and the orders have come from all quarters of the field.

S. I. W.

*Annual Report of the China Agency of the American Bible Society, 1896.*

A well printed pamphlet of 27 pages. It says: "The past year shows a gratifying increase in the

circulation over 1895, and it is worthy of note that this was effected by a considerably smaller staff of colporteurs."

Five foreign superintendents, with their native helpers, sold 120,299 books. This added to the sum of those distributed by Chinese under the superintendence of foreign missionaries, swells the total of Bibles and portions disposed of to the large figure of 273,821.

In the thirty years of the Society's existence in China it has circulated six million volumes of Scripture, which "have been a powerful though silent influence in inaugurating and sustaining the changes which have taken place." The publications for 1896 amounted to 447,260 volumes, or 52,292,720 pages. The Report concludes with these remarks: "The great number of Scriptures which are being circulated in China year after year cannot be without their influence. They tell in several ways. First, they spread a general knowledge of what our Christian teaching is and tend to correct the false stories like the Hunan placards, which are one of the greatest obstacles to the spread of our holy faith. Second, and what is of greatest value, they prepare an atmosphere in which the individual Christian life can live and thrive.

"Too much importance cannot be attached to this work, and the necessity for pushing it with increased energy, at this time, cannot be too strongly emphasized."

So say we all of us.

S. I. W.

#### REVIEW.

*Official Minutes of the First Session of the Hing Hua Missionary Conference of the Methodist Episcopal Church. Published at the Foochow Printing Press. 1897.*

This body is a colony of the Foochow Conference. It was constituted by Bp. I. W. Joyce, and consists

of twenty-eight native preachers and two foreign missionaries. In the Statistical Table we find the following:—

Native ordained preachers	27
„ unordained „	65
„ local „	37
Exhorters ... ..	167
Native workers of Women's	
For. Missy. Society ...	64
Members ... ..	2071
Probationers ... ..	3557
Boys in boarding-school ...	79
No. of day-schools ... ..	37
Chapels owned ... ..	58
No. of halls and other rented	
places of worship ... ..	63
Contributed for all purposes, \$6321.23	

The Reports indicate progress all along the line, and the utterances of the Conference against Foot-binding (called an "accursed custom"), Infant Betrothals and other forms of evil, are most gratifying. The Hing Hua Conference begins life with the firm conviction that the truths of our religion in all its departments, will ultimately prevail, and does not dispute the prerogative of God by lowering the bars of His commandments to truckle to blind human expediency. Its attitude towards that forerunner of national liberty—the Sabbath; Self-support, Temperance, etc., is one of unswerving fidelity.

From the Report on *Sabbath Observance*, prepared by natives, we clip the following:—"The rules issued by Mr. Brewster that those who do not keep the Sabbath, shall not be baptized, nor received into full membership, should be followed on all the circuits. We would recommend that these resolutions be circulated

on all the charges during the first quarter."

And from that on *Temperance, re opium, wine and tobacco*:—"All members of Conference have given their solemn promise not to indulge in the use of any of these things. We recommend that the presiding elders carefully inquire whether any are violating their pledge. If any are found who do so and claim that it is a matter of small moment the presiding elders should report their names for action at Conference."

We commend this:—"An unfortunate case of discipline occurred toward the close of the year. The students, when received, are pledged not to smoke. A committee was appointed to see that the rule was obeyed. Several who formerly smoked were found to be occasionally, when outside of the building, indulging in their old habit. The monitor exhorted and threatened, but to no avail. Finally the case was reported to the Principal. After careful investigation it was found that about half the students were more or less involved. Painful though it was 23 were suspended for a month or more. It was a hard lesson, but effective. The sacredness of a vow or promise is one of the most difficult lessons to impress in non-Christian lands. The affair made a profound impression upon the Conference and led to high ground being taken upon this important matter at the beginning of the new Conference."

S. I. WOODBRIDGE.

## Editorial Comment.

As we go to press the Committee on the Union Commentary of the New Testament are holding their final meetings in Shanghai.

\* \* \*

In the March RECORDER reference was made to the recommendation

of the Annual Conference of Mission Secretaries, that every mission appoint a Committee on Self-support. On page 347, in the Missionary News department our readers will see that the A. B. C. F. M. brethren have acted on the sugges-

tion. We trust that the reading of the report of this committee will lead to further contributions of experience on this important subject to the pages of the RECORDER.

\* \* \*

THE Fourth Annual Convention of the United Society of Christian Endeavour for China met in Shanghai early in June. In the representation of Societies, amount of business transacted, the prevailing deep spiritual feeling and happy intercourse, the gathering has been the most successful in the history of the Society. The crowded and enthusiastic rally held in the Astor Hall showed how encouraging the fact of numbers is to the Christians themselves, and suggestive—probably convincing—to the non-missionary on-lookers.

\* \* \*

A PLEASING feature of the Convention was the attendance and sympathy of the members of the Epworth League. In a recent article by Bishop Ninde we read: "But while organic union seems impossible, certainly for the time, there are no Christians in the land who feel a stronger yearning for a union of sympathy and co-operation in Christian work than do the young people represented in the Epworth League. We are fully committed to the general plan of a federation or alliance of Young Peoples' Societies." In the same article it is pointed out that "the strong sentiment of the time favors the gradual sinking of denominational distinctions and the welding of all the Churches of Jesus Christ into closely affiliated bodies. It was to be expected that our Christian young people, who are growingly conscious of their power, and who happily know little of spent controversies, should prove hearty promoters of Christian unity."

\* \* \*

OUR readers will notice a separate

heading in the Missionary News department, "Christian Endeavour Items." We trust that newsy notes and helpful suggestions will from time to time be forwarded by friends interested in the development of the Christian Endeavour movement in China.

\* \* \*

THE general celebration in various parts of Queen Victoria's Diamond Jubilee shews what a firm hold the Queen has on the affections of her own far-scattered people, and with what a great measure of respect and admiration she is regarded by members of other nationalities. The greatness and glory of her reign has not been so much in our minds as the goodness of it. It would have been timely and natural to have drawn a number of lessons from the growth of missions during the past sixty years which have been reviewed from so many standpoints during the past two weeks, but we prefer postponing such a retrospect to the September number.

\* \* \*

OUR reason for making a wider review in a later number is found in a letter from a friend who suggests a commemorative and retrospective issue of the September RECORDER, covering the past ninety years of Protestant missions in China. "It was on September 8th, 1807," our friend reminds us, "that Robert Morrison landed on Chinese shores, and it seems especially appropriate to me that at the beginning of the last decade of the first century of missions that we stop and think of what God has done and of where we stand." We hope to have contributions from senior workers in the principal divisions of the mission field in China.

\* \* \*

WE have received a ten-page pamphlet entitled 'Some Lessons



from the Doshisha,' by Rev. William Ashmore, D.D., reprinted from the *Baptist Missionary Review*. Dr. Ashmore's 'Lessons,' which are drawn after a rehearsal of the alleged facts in the case of that institution, show 'the insidiousness of the process by which a Christian school becomes secularized when once a beginning is made,' and also 'what the principles of the new theology will bring to pass on the mission field when once they have gone to seed.' We do not intend to traverse any of Dr. Ashmore's statements, because it is impossible to refute specific allegations by general denials, and because it is exceedingly difficult for any outsider, especially in a different country, to have any such comprehensive and exact knowledge at first hand as to warrant sweeping inferences. But we do wish to call attention to the entirely unsympathetic tone of Dr. Ashmore's paper. There is throughout an air as of one who feels—even if he does not say—"I told you so," and "it serves them right—they ought to have known better." Dr. Ashmore's peculiar views as to the true method of a Christian education (views repeatedly presented in our columns) must be taken account of in reading this criticism, or indeed any other. As a complete contrast to the absence of judicial tone in this article of Dr. Ashmore's we would direct attention to another by Rev. J. D. Davis, D.D., from the first one of the teachers in the Doshisha, and a man whose judgment will carry weight wherever he is known. This was printed in the *Chicago Advance* of March 11th, and is entitled 'Some Lessons from Japan.' Some of the 'Lessons'

which Dr. Davis finds are indeed parallel to those which Dr. Ashmore discovers, but the temper of the two articles is radically unlike, and their view of the 'facts' quite different also. To those who wish to learn the real 'Lessons' of the Doshisha we recommend Dr. Davis' candid elucidation of them as by far the best we have yet seen.

\* \* \*

DR. GRIFFITH JOHN, writing to us on June 17th, says: "I am very much pleased to see my letter on the Situation in Hunan reprinted in the RECORDER. There are two mistakes [through no fault of the RECORDER] to which I must call your attention and have corrected. On page 257, line 17, read 3.45 a.m. and 5.45 a.m., instead of 3.45 p.m. and 5.45 p.m."

On page 258, 3rd line from the bottom, read 'I was glad to see' for 'I went to see.' We did not go on shore at Chang-sha at all."

He adds: "The news from Heng-chow is very satisfactory so far as the Christians are concerned. They have not been interfered with at all since we left. The policy seems to be: Let the Christians alone; but keep the foreigners out. We are hearing of a good work going on at Hengshan, where a little flock of between 20 and 30 meet regularly for worship. We have sent a native assistant to take charge of the converts in the Siang valley. His head-quarters will be Heng-chow, but his sphere of labour will, for the present, cover the whole of that region. He is a Hunan man, a man of character and worth, and burning with zeal for the evangelization of Hunan. Pray for him."



## Missionary News.

### THE ARIMA CHRISTIAN CONFERENCE

meets this year on the 1st of August and continues until the 8th, inclusive. The programme of papers and subjects for discussion, as arranged by the Board of Managers, is as follows:—

"The conflict of Christianity and other faiths among the common people of Japan."

"The Jews in prophecy and providence."

"The heathen religions of China in relation to the spread of Christianity at the present day."

"The place of prayer in the missionary life of St. Paul."

"Woman's work in the Apostolic Church."

"The character of Christian converts on the mission field."

several members of the Epworth League, who rendered much valuable service. The reports and letters that were read showed that as in Western lands, so in China, the Christian Endeavour movement was of the greatest value as an auxiliary to the Church.

From the commencement, the proceedings were of the most devotional character, and the Divine Presence was abundantly realized. It could not be otherwise, as the keynote of the meeting was "Christ." Above everything else He was kept in the foreground.

All theological differences were laid aside, and it was realized that the gathering was a practical fulfillment of the Lord's Prayer, "That they may be one." This spiritual unity is one of the main objects of the Christian Endeavour movement.

Another important result achieved by the Convention was in the encouragement of the native pastors and members, by an ocular demonstration of the growth of Christ's Kingdom. The sight of such a large Christian gathering was an inspiration to them.

The idea of personal responsibility for the salvation of others,—especially of friends—was dwelt upon by every one of the speakers, and was evidently deeply realized by many present.

The officers elected for the coming year are as follows:—

Rev. Y. K. Yen, M.A., President;  
Rev. Jas. Ware, General Secretary;  
Mr. Gilbert McIntosh, Treasurer;  
Rev. Wong Vung-sz, Assistant Sec.;  
Rev. G. Cornwell, Chefoo, Cor. Sec.;  
Miss White, Chinkiang, Cor. Sec.;  
Rev. A. A. Fulton, Canton, Cor. Sec.

JAMES WARE,  
*Gen. Secretary.*

### FOURTH ANNUAL CONVENTION OF THE UNITED SOCIETY OF CHRISTIAN ENDEAVOUR FOR CHINA.

*Held in Shanghai, June 5-7, 1897.*

The general sessions of the Convention were held in the Union, Presbyterian, London Mission and Methodist Churches. The Astor Hall was engaged for the Annual Rally, as being the largest and most central building to be had. The meetings were crowded, bright and most enthusiastic. The Astor Hall was filled to its utmost capacity; nearly 800 persons being present. Many of those who could not obtain seats went away disappointed. No such gathering has ever before been held in China.

Several delegates were present, and letters of sympathy and greeting were read from all parts of China, as well as from the United Societies of Great Britain and America. Among the delegates were

CHRISTIAN ENDEAVOUR ITEMS.  
CONVENTION NOTES.

Statistics of the total membership in China have not yet all come in. They will be published as soon as they can be ascertained.

The Treasurer's statement shows a deficit of \$72.14. He should not be allowed to carry this burden himself. We would call attention to Art. VII. of the By-Laws of the Society, and would also suggest that each Society subscribe three dollars to the general fund. This would entirely wipe out the debt.

The Convention was an immense success with but comparatively few societies reporting. What will it be like when there is a Y. P. S. C. E. attached to every church in China. We trust that all apparent indifference on the part of some churches, towards the movement, will speedily vanish, and that this year will see many, if not all of them, fall into line.

We were pained to see a want of Christian gallantry at the Convention. There were many women at the Convention with infants in their arms, some of whom had small feet, who were compelled to stand during the meeting. But none of the men present offered to yield their seats. This might form a subject for discussion at one of the regular meetings of the various societies.

JAMES WARE,  
*General Secretary.*

We have received from Pang-chuang the following

REPORT OF THE COMMITTEE ON  
SELF-SUPPORT. 1896-97.

This committee was elected at the last annual meeting, but its duties have not been in any way defined. It seems reasonable to suppose that it is intended to view the topic in its relation to our own work and to suggest what advance steps should be taken. We recognize the fact that there is at present an interest

in self-support greater than ever before. This is in part due to the consideration of the matter by the annual conference of mission secretaries in New York, copies of the proceedings of which are sent to all the missions represented. But a more efficient cause of increased attention to this theme, is the continuous dearth of supplies for mission work, compelling retrenchment and the invention of new ways of getting more funds from the field. It may be that an important object which the Lord has in view in the present financial stringency, is to teach us better modes of work. It is to be noted that there is in many missions a modest coyness on the subject of their own attainments in this respect, and a certain indisposition to let the right hand know what the left hand doeth, which prevents us from learning as much from the experience of others as we should be glad to do. A paragraph appeared editorially in the *Chinese Recorder*, calling attention to the action of the secretaries in New York and inviting contributions of experience in any line, but it is yet too soon to reap any fruit from this invitation.

It is a safe generalization that whenever one's income is too small one must either spend less or get more. In mission work the least useful forms of mission work and expenditure are the first to be cut off, and these are the ones most inimical to future self-support. Such are payments to scholars as a bonus for attendance at school. There may possibly be a period during which such payments are called for, but if so in our mission this period is past. The diminished attendance, resulting from a reform, will be in the end a gain. Self-support is promoted by requiring payment for value received in a great variety of particulars, of which we name a few of the more important. As a rule books should



be sold and not given away. In the case of any to whom it is undesirable to mention money, books may be loaned, and should it be desirable to make the loan a permanent one we can generally count upon cordial co-operation on the part of the Chinese. Scholars ought to be required to pay something for tuition in schools. This will be increasingly easy as the relative value of our schools comes to be appreciated. Boarding scholars should, if at all practicable, be expected to pay at least a part of the cost of their food. Steady pressure will result in a great change in the apparent possibilities. We find this reform going on in many other missions, as well as in our own. We should keep alive to the danger of requiring less than can be done. We are in little danger of requiring too much at first, but rather the reverse. There is a temptation to furnish too much help in the way of travelling expenses of scholars returning from schools. Whenever these expenses are borne by the Chinese themselves as a necessity it is illuminating to see how readily half the old allowance answers. The same difficulty holds as regards the expenses of colporteurs, etc. There is frequently a large leak at this point which we feel inadequate to stop. Injudicious precedents in this matter may postpone self-support of the native church in sending out evangelists for a long period. The food of station-classes furnishes a field for the exercise of Christian wisdom. Several missions are finding it possible to get men and women to provide a part or even the whole of their own food while studying. A few years ago this would have been pronounced impossible, and it would have been so. Now that it can be done—it ought to be done whenever it can.

At the beginning of a medical work it is not perhaps desirable to give occasion for the notion that

a trifling payment is a full equivalent for medicines and treatment. Where dispensaries have been carried on for a term of years we think the case is quite different. Our methods and our motives are then well understood. Some dispensaries sell everything which the Chinese consider as "specifics," as opium pills, all forms of quinia, morphia, santonine, tincture of iodine, etc., etc., and also make a little profit on soap, condensed milk and other articles for which there is a constant demand. The question of the wisdom of a treatment fee, of charging for operations, for visits to patients at their homes and the like, ought to be kept an open question for constant revision on the side of a larger income and a less expenditure. There is at this day very little danger that such charges will be mistaken for an attempt to make money. The difference between Chinese and Christian methods are too great to make this mistake possible.

We think that all ordained pastors should be wholly supported aside from any mission funds, and as soon as possible wholly from Chinese sources; there ought to be evangelists or deacons in the employ of a growing Chinese church, even before it has self-support in sight. This will make the transfer to pastoral support at a later day comparatively easy. We earnestly recommend the adoption of a tally system in every native church. Each member should have a tally with his name upon it at least once a year, and some suitable system of returns should be adopted for keeping the accounts. It is surprising how this plan swells the receipts. There is often a tendency to confine all contributions to local uses, thus crystallizing selfishness. The open collection may wisely be so employed, while the tally money might go to a central fund, for which as the church grows there will be multiplied uses. Every

church member should be encouraged to contribute time and work, as well as money. Many members are glad to act as colporteurs, paying their own expenses, which they make very small. Some will go out and preach in a limited way and sell books, if they receive their food. If there is a provision for it many women will give valuable assistance of this sort, when there is no deadly custom requiring a payment for everything she does. It is by no means difficult to get Chinese Christians to co-operate in the erection of chapels, school-houses, etc., when the need is strongly felt, and when there is no other source of assistance. If only their food is provided by the missionary they will often work indefinitely for the church, when they would have done the work just the same had the food been refused. It is desirable to keep these topics constantly before the Christians, especially now that their numbers are rapidly growing. New converts are impressed by the tone of the church at the time when they join it. The time has fully arrived when we may expect legacies from well-to-do Chinese for the use of the local church. In one case in our mission during the past

year a legacy of 170,000 cash was left to the Christian school of his village by a member who, while living, had given about 230,000 cash to the church and to the school. The inherent reasonableness of such gifts should be made evident on all suitable occasions. We should take advantage of the Chinese habit of making donations of land, buildings, etc., to public uses. Many such cases have occurred in our mission, some within the year past. We should studiously avoid making payments larger than the Chinese can themselves equal when self-support comes to be realized, whether for salaries, or for work. Some missions have taken twenty years to undo the unwise precedents of early years. It may be said that the greatest enemy of self-support in the mission field is the missionary himself. We all need conversion and amendment of life. We should, as remarked, keep the matter always before ourselves and before the Chinese in all wise and helpful ways, and make it a matter of study and of prayer. So doing, ultimate success is certain.

ARTHUR H. SMITH, } Com.  
NELLIE N. RUSSELL, }

## Diary of Events in the Far East.

May, 1897.

26th.—Audience of Special Russian Ambassadors.—The Russian Princes after presenting an autograph letter of the Czar also presented the list of presents sent to H. M. Kuang Hsü by their Sovereign. The audience took place in the usual Throne-hall—the *Wên Hua Tien*.—*N.-C. Daily News*.

29th.—A Japanese five per cent loan of forty-three million *yen* has been issued, the price being £103 12s. 4d. per bond of one thousand *yen*. It was several times covered within an hour of issue at a premium of 1½ per cent.—*N.-C. Daily News*.

31st.—A Peking Edict sanctions the Belgian Loan for the Hankow-Peking Railway.—*N.-C. Daily News*.

June, 1897.

3rd.—The *Hongkong Daily Press* of the 4th inst. has the following:—

We have received from the Colonial Secretary's Office a copy of the following telegram which has been received from Her Majesty's Minister at Peking regarding the opening of the West River:—

"Chinese government opening West River and ports June 3rd. Until Consular officers are appointed at new ports, Consul Brenan is in charge of West River question.—MACDONALD."